THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for April, 1917

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H. E. VISCOUNT MOTONO, JAPAN'S NEW FOREIGN MINISTER VISCOUNTESS MOTONO

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THE JAPAN MAGAZINE

VOLUME SEVEN APRIL, 1917 NUMBER TWELVE

JAPAN'S FOREIGN MINISTER

By C. WATANABE

FOR some time the center of political interest in Japan has been the Government's foreign policy. The popularity and success of a premier in Japan usually depends on his Foreign Minister, and consequently the lime-light is always concentrated on the character and action of the man who fills this important portfolio. It is freely admitted that the conspicuous success of the late Prince Katsura as premier was due in a large measure to the remarkable insight and consummate statesmanship of the late Marquis Komura who was at the head of the Department of Foreign Affairs. To have hit upon so wise a choice was in itself sufficient to make any premier popular. If the career of the late Prince Katsura be carefully investigated it will be found that most of his triumphs were in connection with the Foreign Minister. With the Anglo-Japanese Alliance, the Russo-Japanese war, the Annexation of Korea and the revision of Foreign treaties the late Marquis Komura had much to do, if he was not indeed the most conspicuous figure in the cabinet. It is not too much to say that the failure of the succeeding Saionji cabinet was due for the most part to the inability of the premier to find a man equal to Marquis Komura.

When it became known that General Count Terauchi was to succeed Marquis Okuma as premier the main question was as to who was to be Foreign Minister. It was seen that no sooner was the new Okuma cabinet installed than it began to lay great stress on its foreign policy. Consequently when General Count Terauchi was chosen premier he took much time and thought before selecting his Minister of Foreign Affairs. He wanted a man who was rich in diplomatic experience and at the same time free from party obligations. No one was surprised, therefore, when he decided on Viscount Motono for that position. The appointment of Viscount Motono to so important a place at this juncture is sufficient to make him a proper subject for consideration at this time.

Viscount Motono has always been regarded as man of mild and genial temperment, given to careful judgement in all matters of diplomacy. He has been especially popular for his affability and warmheartedness. Some would mistake his attitude as too easy or even one of indifference, while others would have him still more reticent. But no one that knows him would find in him anything but a man of unusual common sense. Though mild and even demure in outward aspect Viscount Motono is a man of the keenest and most penetrating intellectual qualities, and, as the newspapers say, "always right on the job."

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He is so devoted to efficiency that he insists on doing perfectly anything he lays his hand to, even his hobby, which is photography. To make sure of this he selected as his instructors in photography the best artists in Tokyo, with whom he has worked until he was perfect in the art of taking and developing photographs.

The new Foreign Minister received his early education in Japan, devoting much attention to Japanese and Chinese studies and then proceeded to France for further study. On returning to Japan he continued his studies at a school under the supervision of the father of the Hon. S. Hirayama. Then he went to France a second time, entering the University of Lyons where he made himself proficient in international law, and while there wrote an essay that won him the degree of doctor of laws from the Imperial Japanese Government. During the Sino-Japan war when Admiral (then Captain) Togo sank a British merchantman for violating blockade it was the erudition of the then Mr. Motono in law that exculpated the Japanese officer. Soon afterwards he became a lecturer in law at Waseda University, Tokyo. Viscount Motono is a lover of literature, especially poetry, for which he finds time in the midst of his heavy diplomatic duties.

Viscount Motono is a Saga man, born in 1862, of a clever family, other members of which have risen to fame. His younger brother, Mr. Eikichiro Motono, a graduate of the Imperial University, is proprietor of the *Yomiuri* one of the leading dailies of the capital. The talent for diplomacy seems to run in the family, for the father of the Motonos was engaged in such duty at Kanagawa in the early years of the Meiji period. One time he was Chargé d'Affaires at the Court of St. James.

While the present Foreign Minister was in France he lived for some time in Paris and became very fluent in the French language. He obtained his first experience in foreign affairs as a translator in the Foreign Office after his return from France. Later he became secretary to the Foreign Minister and afterwards adviser, and finally first secretary at one of the legations. In 1898 he was appointed Minister to Belgium and later as Minister to France, where he remained during the days of the Russo-Japanese war, after which he was made Ambassador to Russia, to replace Viscount Kurino, where he remained until promotion to his present position. He has the advantage of being a friend of most of the prominent Japanese statesmen of modern times, none of which have ever come into clash with him, so that he enjoys the singular favour of having no enemies. That he has not been appointed to the Foreign Office before this is due chiefly to his independence of party politics.

Since his appointment as Minister of Foreign Affairs Viscount Motono has won golden opinions. At the opening of the Imperial Diet his speech on the Empire's foreign policy was regarded as masterly and statesmanlike, especially his references to Russia and the United States. The new China policy inaugurated by him, which is a policy of conciliation and non-interference with the internal affairs of China, is just what Japan should follow in order to further the best interests of herself and her big neighbour. This policy well represents the character of the Foreign Minister. When he was attacked in the Imperial Diet by a wilful opposition he maintained his wonted calmness of demeanor and replied to any question that required an answer. It was noticeable that every time the Foreign Minister spoke in the Diet the Viscountess Motono made it a point to be present in the gallery, a practice not usual with Japanese ladies.

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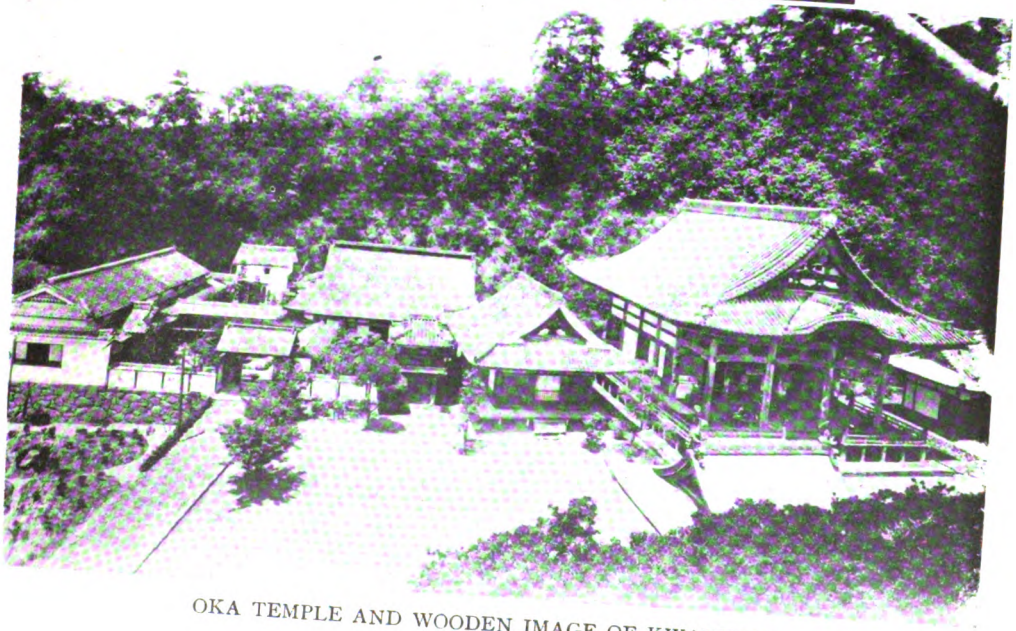

OKA TEMPLE AND WOODEN IMAGE OF KWANNON

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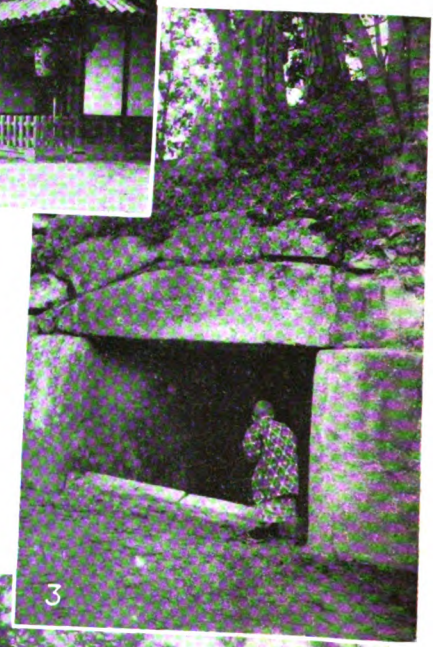

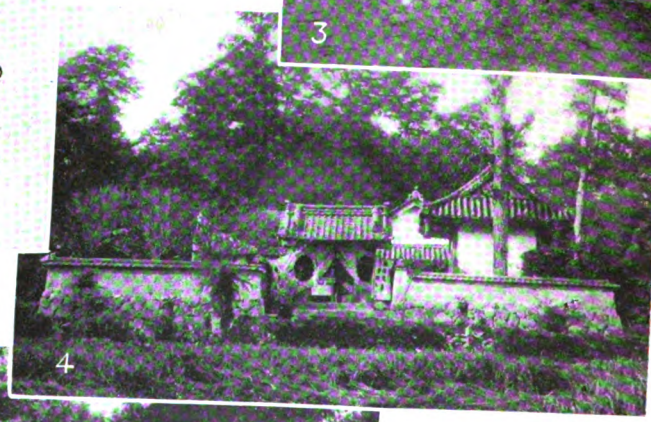

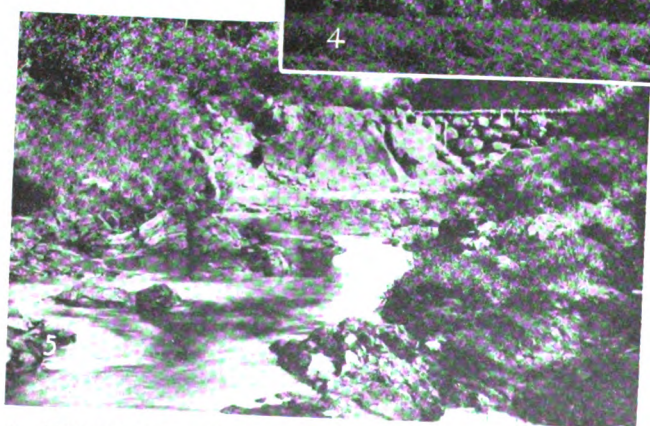

1. MONJUIN TEMPLE ATABEYAMA, YAMATO 2. PICTURE OF MONJU USED AS A CHARM 3. DOLMEN NEAR MONJUIN 4. KONGENJI, OLDEST TEMPLE IN JAPAN 5. RIVER ASUKA

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OLDEST BUDDHIST SITE IN JAPAN

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

IN the month of October on an ideal morning I set out from Nara station for Asuka, the oldest Buddhist site in Japan. After a run of some two hours southwards our train stopped at Sakurai station where I got off. Not far from the station stands the Monju-in on a small hill in Abemura in Yamato. According to tradition this temple was founded in the first year of Taikwa; and the image of Monju set up there is a noted one. On the same hill dolmens of megalithic construction have been unearthed and doubtless it was once an important historical place, probably one of the earliest sites of Yamato civilization.

From this village we proceeded south still further and then west until we ascended Amenokaguyama, from which eminence the Nihonshoki tells us the first Emperor, Jimmu Tenno, received a revelation from heaven in a dream, to the effect that if his Majesty would make certain votive vessels from the clay of that hill and use them in worship before the gods of heaven and earth, the enemy would be soon subdued. Consequently the hill has been held sacred from time immemorial. At present there stand on the mountain two small shrines, in a somewhat neglected condition. Continuing southward we came to the Asuka river, a stream famous in history; and on crossing it we arrived at Asuka, the site of the first Buddhist temple in Japan.

We have before mentioned in the JAPAN MAGAZINE that the ruler of Korea presented a small Buddhist image to the Emperor of Japan in the 6th century; and the Emperor, finding that there was a division among the nobles as to whether the new religion should be allowed free course in the country, gave the image to Sogano Iname, who set up the image in his mansion at Asuka, a part of which he dedicated to the use of the image. The house was destroyed after a time by the Mononobe family, who were anti-Buddhist; but as soon as Buddhism attained to preëminence in Japan a new temple was erected on the old site. The restored temple was known as the Toyura-ji; but it has various other names, such as the Kenko-ji, the Oharidai-ji, the Sakurai-ji and so on. At present a small temple called the Kogen-ji, stands on the site; and in the vicinity are large stone pillars, the remains of the former more pretentious structure. Not far away is also a Shinto site called Amakashi-no-oka, where the ancient judge, Kugatachi, suffered the boiling-water test. According to the Nihonshoki the mansions of Sogano and his son Iruka were also in this place. A little to the eastward from Asuka there is a small hill known as

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Toragatayama on which is a Shinto shrine called the Asuka Jinja, which, though not large, makes some pretension to art. Within the precincts of the shrine are several smaller ones erected by devotees of the main shrine. Tradition says that the spirit of Kayanarumi, son of Okuninushi, is enshrined there, being one of the guardian deities of the Imperial Family of Japan.

Not far from the Asuka shrine, in a field, stands a small temple called the Auko-in, in which there is a famous bronze statue of Daibutsu, about ten feet in height. It is said to be the work of Tori the famous Buddhist sculptor who lived in the time of the Empress Suiko (592-628). Though the image has much suffered from time it is one of the oldest and most interesting examples of Buddhist art in Japan. Further south we come a beautiful Buddhist temple on a terrace, known as the Okadera, reputed to have been erected by the priest Giyen at the request of the Emperor Tenchi, 661-670 A.D. The great terra-cotta image of Kwannon in this temple is one of the masterpieces of Buddhist art coming down from the 8th century. Most of the other historic treasures of this temple are to be seen in the Nara Imperial Museum.

Westward from the Okadera temple is a noted shrine called the Tachibana, originally erected by Prince Shotoku in the 6th century. There is a tale to the effect that when the Prince was once delivering a lecture on Buddhism in the court of this temple flowers came down from heaven, the blossoms proving to be lotus. The temple now has many buddhist images in gilt bronze, but most of these have been removed to the Horyuji in Yamato. The forty-eight famous images in gilt bronze are now treasures of the Imperial Household. Some of these images can be seen in the Tokyo Imperial Museum.

The Gofukuji is another temple in this vicinity, erected on the site a former temple, the Kawaradera, which was founded by the Emperor Saimyo in the 7th century. In the year 673 the Emperor Tennmu assembled many students here and had them make copies of the Buddhist scriptures. In the village of Shima a colossal sarcophagus has been unearthed, which is 45 feet long and 10 feet high. In the construction of the main chamber giant stones were used. It is believed to have been the dolmen of Soga Umako, a prime minister of ancient times and a devoted adherent of the Buddhist faith, who died about 626 A.D. In the early ages of Japanese Buddhism each Emperor occupied a new residence; and these many temples at Asuka probably mark the sites of the various Imperial palaces, as a temple was usually erected near the palace.

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LEADER IN FEMALE EDUCATION

By MISS H. TSUKAMOTO

THERE is no doubt that Miss Tsuda, principal of the Eigakujuku, one of the best girls' schools in Japan, is *par excellence* the leader in modern Japanese female education. Educated at Bryn Mawr in the United States, she is a master of western as well as Japanese education; and, herself a master of the English language, her school is the institution all Japanese girls like to enter to perfect themselves in English. Best of all, it must be admitted that Miss Tsuda owes her present success mostly to her own sheer ability, for she has never allowed herself to depend on others. It is not too much to say that the graduates of the Eigakujuku attain a higher standard in English language and literature than do these leaving any other female institution in Japan. On this school the nation depends for a large percentage of its best teachers for higher girls' schools through out the country.

A distinction of the school under Miss Tsuda is its insistence on the development of individuality and personal initiative in its pupils. At the same time it cultivates the Japanese virtue of always trying to produce much out of little. It does not essay the impossible task of creating brains, but it does the utmost possible to develop and render efficient those coming under its supervision. Not only does the school respect individuality but it encourages eclecticism in studies. There are essential subjects and voluntary ones. The curriculum is based largely on Bryn Mawr College where Miss Tsuda was educated.

The number of graduates turned out by the Eigakujuku since its foundation 16 years ago are 224, of whom over 80 are teachers in the higher national schools and the female normal schools, while the rest are either married or making a living through their knowledge gained at the school. As many as 20 are the wives of men in the department of diplomacy, and are living with their husbands at legations or embassies abroad. Many graduates of

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the school occupy prominent educational positions in Tokyo schools and colleges.

The school opened its doors about sixteen years ago in a small house at Bancho, Kojimachi-ku, Tokyo, commencing with only ten pupils, two being boarders. At that time Miss Tsuda had the advantage of having Miss Alice Bacon as a helper in the new work; while Dr. Nitobe and Princess Oyama did much to assist in the inauguration and progress of the school. Princess Oyama was a fellow student with Miss Tsuda at Bryn Mawr. The school soon developed to such proportions that it had to remove to larger quarters at Motozono-cho in the same district; but again outgrew the position and moved to its present site where it has gone on prospering at a rapid rate. In 1905 the Department of Education recognized the Eigakujuku as a special school and in 1906 the Government conceded to graduates of the school the privilege of receiving licences without further examination as teachers for Government schools. Miss Tsuda's is the only Japanese school enjoying such a privilege. From this may be seen the superior standing the school has attained. In 1916 the number graduating with this privilege was 62.

The students of the Eigakujuku devote as many 13 hours each week to the study of English language and literature. The entrants are usually graduates of female higher schools, and have to be able to take up such English studies as Emerson's essays in the first year. A system of scholarship was established in 1905. Miss Tsuda has labored from the first to make her school a finishing institution for graduates from other girls' schools, especially those from Mission schools who desire advanced English. A great many of the students are from such schools. Steps are being taken to lay more emphasis on practical English.

The college now comprises eight separate buildings, which have been erected for the most part through the generosity of sympathizers at home and abroad. The institution has already made its mark on the empire and is ever attracting wider and more favourable notice. To have brought the school to such a high place among the educational institutions of the empire is no small achievement on the part of one Japanese woman. But then Miss Tsuda is a school in herself. She is certainly one of the most remarkable and advanced of modern Japanese women.

Miss Tsuda was one of the five select pupils sent abroad by the Government to

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study foreign education at the beginning of the Meiji period. The youngest of the five was only seven years old. They were all sent to the United States. The little seven-year-old one was Umeko Tsuda. She was born in Yedo in 1865. On reaching America the girls proceeded to Washington where they were lodged with an American family and sent to a primary school where they acquired the rudiments of the English language. Miss Umeko became acquainted with the great poet Longfellow through the kindness of her host who was also a friend of the good poet. Mr. Lanman, with whom Miss Tsuda lodged, was an artist and painted Longfellow's house, sending the picture to the poet, who sent the following letter in acknowledgement of the favour:

Cambridge, Oct. 13, 1873.

My dear Sir:

I have had the pleasure of receiving your very friendly note and the sketch of the old homestead at Newbury, for both of which I pray you to accept my most cordial thanks.

Be assured that I value your gift highly, and appreciate the kindness which prompted it, and the trouble you took in making the portraits of the house and tree. They are very exact, and will always remind me of that pleasant summer day, and Mr. Poor's chateau and his charming family, and yours.

If things could ever be done twice over in this world, which they cannot, I should like to live that day over again.

With kind regards to Mrs. Lanman, not forgetting a word and a kiss to your little Japanese ward,

I am, my dear sir,

Yours truly,

Henry W. Longfellow.

Thus Miss Tsuda is one, if not the only one, to whom the greatest of the American poets is known to have sent a kiss, an unusual distinction certainly. After diligently pursuing her studies at the American college Miss Tsuda returned to Japan in 1882 and, as the school for young peeresses was just then being established, she was given a position in that institution. Miss Tsuda returned to America for special study at Bryn Mawr in 1889, returning to Japan in 1892. She was reappointed to her old position at the Peeresses' School, in addition to which she was an instructor at the female normal school; in which two positions she had a great influence on national education. In 1898 Miss Tsuda again visited America and was vice-president at the meeting of the International Women's Association when she met many

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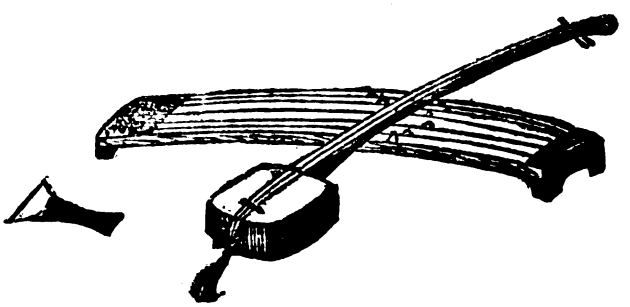
leading British and American women. She was invited by the British ladies to visit England, which she did, making a tour of inspection, visiting all the principal seats of learning and observing more especially English methods of female education. On returning to Japan Miss Tsuda took up her former work at the school for peeresses and at the female normal school. These proving too conservative for her ideals, however, she began to consider plans for an independent institution; so in 1900 she resigned from the government institutions and opened her present English school, with the success we have outlined.

The Eigakujuku is carried on the family principle, the teachers as mothers and the pupils as children. Miss Tsuda is constantly among the girls taking a motherly interest in them and leading them on to further development. She is a guide to the girls in all their plans and aspirations. The discipline of the school is of the strictest and all the pupils have to speak English in ordinary conversation. There is a library and reading room always open to the students where they can read as they like. Adequate attention is also given to the physical side of woman's development, which in the past has been too much neglected in Japan. The school is already restricted for want of more adequate accommodation, for which Miss Tsuda needs at once about 50,000 *yen*; and no doubt her many sympathizers in America and at home will not delay in coming to her assistance.



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PORTION OF JOSHIEIGAKUJUKU, WITH CONOVCATION HALL AND INSET OF MISS TSUDA

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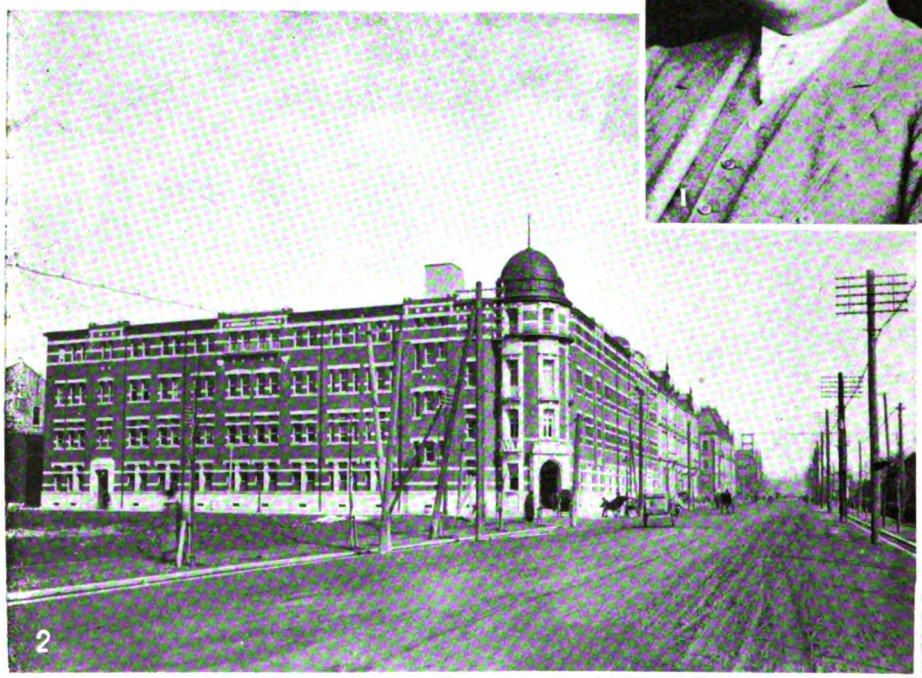

1. BARON IWASAKI, HEAD OF THE MITSU BISHI COMPANY 2. NEW MITSU BISHI OFFICE BUILDINGS 3. THE MITSU BISHI BLOCK, WITH HEAD OFFICE ON THE RIGHT

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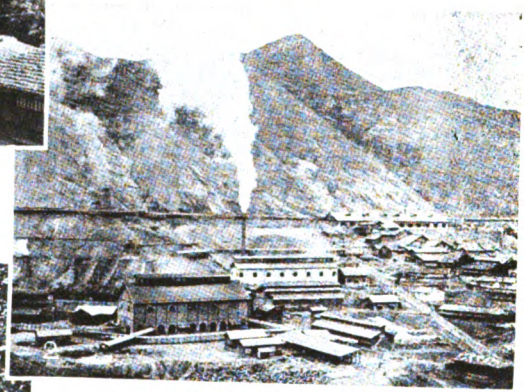

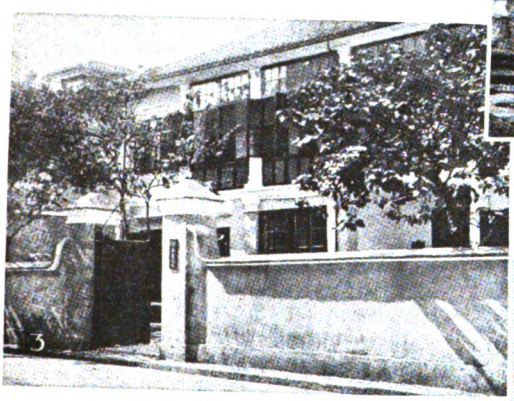

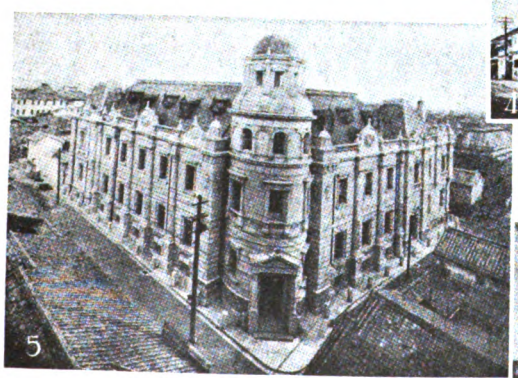

1. SADO MINE 2. OSARUZAWA MINE 3. SHANGHAI BRANCH OFFICE
4. KOBE BRANCH OFFICE 5. OSAKA BRANCH OFFICE 6. INTERIOR OF BANKING DEPARTMENT, HEAD OFFICE

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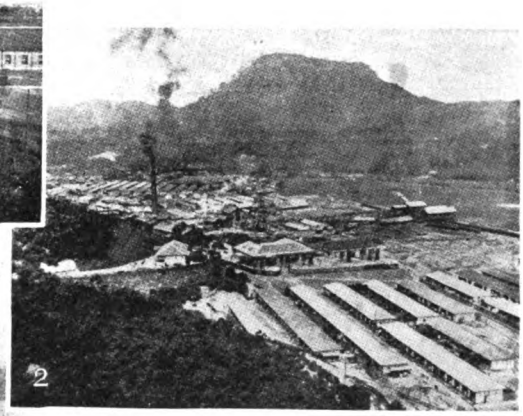

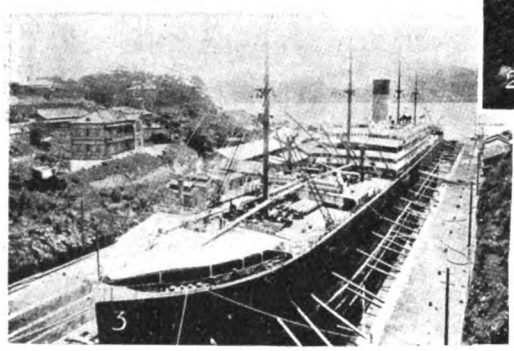

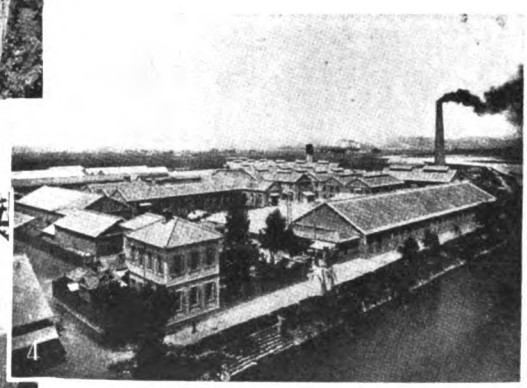

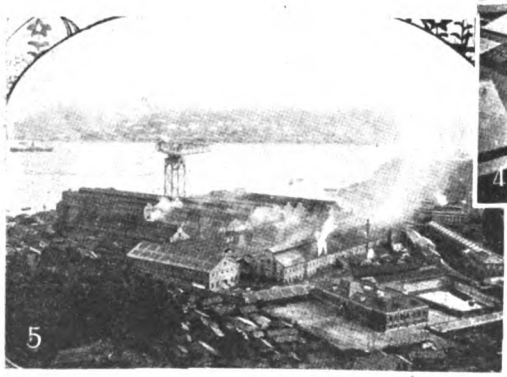

1. OSAKA METALLURGICAL WORKS 2. OCHI COLLIERY 3. NAGASAKI DOCKYARD 4. MITSU BISHI PAPER MILL 5. NAGASAKI ENGINE WORKS 6. DOCKYARD AND ENGINE WORKS, KOBE

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HOUSE OF MITSU BISHI

ONE of the greatest financial firms in Japan is that known as the Mitsu Bishi Company, which has enormous influence in commercial and even in industrial circles as well. Though not an old family concern like the Mitsui firm, the Mitsu Bishi, during the short space of fifty years, now rivals its competitor, showing a progress and prosperity unsurpassed by any other company. The capital now controlled by the firm is over 200,000,000 *yen*; and the Mitsu Bishi Goshi Kaisha is also under its control. The company also branches out into numerous lines of activity, including insurance, warehousing, paper-making and beer brewing, in all of which it is eminently successful. The Mitsu Bishi Company is one of the biggest shareholders in the greatest of Japan's shipping companies, the Nippon Yusen Kaisha, and consequently its influence extends widely into trade and communications, augmenting its fortunes on the one hand and promoting the prosperity of the empire on the other.

The department known as the Mitsu Bishi Goshi Kaisha, which is under the direct control of the House of Mitsu Bishi, has a capital of 15,000,000 *yen*, and is one of the strongest banking houses in Japan. No finacial firm commands more public confidence or shows more sound and stable profits. In 1916 the company was reorganized with the following divisions for facilitation of operations: Department ot General Affairs; Department of Trade; Banking Department; Mining Department; Colliery Department; Shipbuilding Department; Land Department. Recently there has been added a department for the construction of iron and steel works. Each department of the company is under the management of experts of great and tried experience whose character and ability have thus been well established.

With the outbreak of the European war the demand for coal and copper increased abnormally, which gave the Mitsu Bishi Company a great opportunity for extended activity; and the results of the past two years have shown abundant prosperity. The operations of the firm are now nothing less than world-wide, and vast changes have taken place. Foreign trade which was not the largest item in the firm's sphere of activity, has now come to be one of its most important undertakings and an agency has been established in London under Mr. Kantaro Kikuchi who is one of the company's ablest managers. The New York agency has also developed into a branch office of

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the Company. The Mitsu Bishi firm expects its foreign trade department to develop into still greater proportions.

The Mitsu Bishi Bank is working under a capital of 1,000,000 *yen*, which is somewhat less than such banks as the Mitsui and the First Bank, but the wealth and efficiency of the company commands the utmost confidence of the nation and the firm has increasing connections with wealthy foreign financial houses. The manager of the Mitsu Bishi Bank is Mr. Manzo Kushida, who studied at the Wharton College of Finance in the University of Pennsylvania.

The trade department of the firm devotes attention to domestic and foreign trade, engaging chiefly in the export of coal and copper from its own mines. Mr. Eguchi who is at the head of this department, is an expert of wide knowledge and ability in trade. He is a Tosa man, as is Baron Iwasaki, the head of the firm, and some day he will probably be chief of the whole firm. The coal section of this department is under the management of Mr. Ichiji Mitsutani. As the company controls various mining operations this department covers one of its most important activities. The mines of the Mitsu Bishi Company represent 10 per cent of the total mineral output of Japan. The 20 mines under its control stand for a vast investment of capital. The Osaruzawa copper mine in Akita prefecture, which has been open since the year 708 A.D., belongs to this company and its rich veins still promise a long and profitable future. The Ikuno mine in Hyogo prefecture is also a great one, open since the 9th century. The company acquired the Sado gold mine from the Government in 1895. The mining department of the Mitsu Bishi Company is under the management of Mr. Chinji Harada who is an authority on mining in Japan. The department of iron and steel works is also under him.

The department of collieries is making rapid development of late years, the largest mine being the Namadzuka in Fukuoka, which was purchased from Aso in 1890. This mine shows five great strata of coal and is regarded as practically inexhaustible. The Hojo colliery also lies in Fukuoka prefecture and covers an enormous area. The Mitsu Bishi House owns several other coal mines but the above are the most important ones. The head of this department is Mr. Kusuyata Kimura, a son of Tosa province, who is a graduate of the Imperial University and a man of great skill and ability.

The Mitsu Bishi Company is one of the greatest shipbuilding concerns in Japan and one of immense importance to the nation. The Nagasaki dockyard, originally established by the Government, suffered reverses until taken over by the Mitsu Bishi Company, since when, especially with the help of the shipping subsidies, it has attained wonderful prosperity and is to-day one of the greatest shipyards of the world. It has docks capable of

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accommodating the largest steamers coming to the East. The magnificent steamers Kitano Maru, Kamo Maru, Atsuta Maru, Hirano Maru, of the N. Y. K. and the Tenyo Maru of the T. K. K., were all launched from the Nagasaki yard. The firm has another great dockyard at Kobe, which was opened in 1905, a fine floating dock being one of the distinguishing features of this yard. This yard is especially convenient for repairing ships, as it saves going the long distance to Nagasaki; and at the same time it has launched some of the finest battle cruisers in the world for the Japanese navy. As the Mitsu Bishi firm has a controling voice in the Nippon Yusen Kaisha the value of its dockyards to that company can well be imagined, increasing as it does the firm's control of further capital. The ship-construction department is under the management of Mr. Hidemi Maruta, one of the greatest naval engineers in Japan. He served seven years in the great dockyards of England and on returning to Japan entered the Mitsu Bishi yard.

The land department which is under the management of Mr. Shoichi Kirishima, is making much progress, as is also the department for the development of iron and steel works which is under Mr. Teizaburo Hori and his assistant, Mr. Momotaro Miyakegawa. The department of General Affairs is under the management of Mr. Seijiro Sho whose father had to commit *harakiri* for a political offence in the days of the daimyo. Mr. Sho is a graduate of Yale.

The controlling mind of the whole giant corporation, however, is Baron Iwasaki through whose skill and influence the Mitsu Bishi Company has come to be what it is in the short space of half a century. The father of the present head of the house was also a great business man, having amassed considerable wealth through unusual insight and energy. The present Baron Iwasaki is a man of 62. He graduated from the Meiji Gijuku and afterwards went to the University of Pennsylvania. Baron Iwasaki takes a personal interest in all those under him and is noted for his kindness in times of illness or misfortune. He is a man of chaste simplicity of taste and habits and no one seeing him in daily activity would suppose him to be one of the great financial magnates of Japan. Baroness Iwasaki is a daughter of Viscount Hoshina and a graduate of the College of Peeresses. She is a lady of high intellectual qualities and a very popular among all who know her.

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SESSHU

By Y. NUMATA

THE art of the Tosa school of painters was popular in the period immediately preceding the Kamakura age. After the simpler style in black and white was introduced from China by the Zen priests, however, the gorgeous elaborations of the Tosa painters went out of fashion. The efforts of the new school were for a considerable time confined to priests who painted in their leisure moments as a hobby. In the early part of the 12th century a priests named Kao visited China during the Gen dynasty, where he remained for ten years, studying the art of painting, chiefly the Mokkei style which never became very popular. Then appeared Mincho who introduced the use of colour in his pointings after the Chinese manner, having taken a hint from Li-Ryumin, an artist of China. One of his pupils was Shosetsu who lived in the Sokoku temple at Kyoto; he was talented in landscape painting as well as in the depiction of animal life and portraiture. Shosetsu was the master of Shubun who belonged to the Yeigen temple in Omi and painted simple landscapes and human figures in colour. He was also skilled in engraving.

Among the more noted of Shubun's pupils were Oguri Sotan, Kano Masanobu Soga Jasiku and Sesshu, the priest. Sesshu arose to fame in the Ashikaga period when fine art came to be deeply and sincerely appreciated. Sesshu was as noted in the sphere of religion as he was in the realm of art. A man of noble character he loved to poertry delicate impressions of life with dignity and elegance. While Japan has had artists to excell Sesshu in some respects, she has had none who displayed greater dignity in the handling of the brush.

Sesshu was born in 1420 in the village of Misu in the province of Bitchu. There are, however, various traditions as to his birthplace, numerous villages claiming the honour. His family name was Oda, and he was a distant relative of the great Fujiwara family. Little is known of his early life, though it is certain that he became a priest while yet young.

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Sesshu entered the Hofukuji temple near Taitai in Bitchu at the age of 12; and from the first the boy displayed some talent for painting. He used to spend every leisure moment in drawing pictures, and frequently neglected his religious duties for art. In time, however, he had to be admonished by the master of the temple for allowing his love of painting to interfere with his priestly tasks; and one day the master tied him to a temple pillar to keep him away from the brush. The lad wept bitterly over this treatment; and later when the master of the temple came to release him he found a life-like rat drawn on the temple floor with the tears the boy had shed. Sesshu had made the picture with his toe. After this the boy was allowed greater freedom for his art.

In time Sesshu left Bitchu and the temple at Taitai and went to Kyoto where he entered the Sokoku temple, prosecuting his religious studies under the noted priest Kotoku Zenshi. Later he visited Kamakura and studied under Gyokuin, a famous Zen priest at the Kencho temple, making great progress in the knowledge of the Zen sect. At the same time he mastered all the technique of painting and produced some great masterpieces.

There was in the province of Nagato a daimyo named Ouchi who was very prosperous and carried on trade with China; and as Sesshu was very anxious to visit China the daimyo gave him permission to go there in one of his ships. He sailed for China in 1468, his main purpose being to make a thorough study of Chinese pictorial art as well as to explore further the tenets of the Zen sect of Buddhism. On reaching China Sesshu entered the great Tendo temple at the foot of Mount Tainaku eastward of Ningpo, one of the five principal temples of the sect in that age. He was there hardly a year when he was promoted to a very high place among the priests of the sect and was regarded as one of the leading scholars. Then he traveled over various portions of China, crossing the Yangtsze river and reaching Kiangsu and Shuntung until he came to the province of Pechili. In this journey he found very few artists of skill, as under the So dynasty painting had begun to decline, but he obtained some useful hints as to the technique of colour, including some new method of applying india ink with the brush. On the whole the experiences of Sesshu in China taught him to appreciate all the more the remarkable skill of his old teacher Shubun and the art of Shosetsu. The impressions of Chinese landscape which he saw, also assisted him in the interpretation and

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execution of painting in the Chinese style.

One of the great officials of China so admired the art of Sesshu that he had him decorate the walls of his office; and the official used to point out these paintings to the candidates who came up for examination in the Chinese civil service, saying that they were the work of a Japanese named Sesshu, and that if a foreigner could thus equal China at her own art, how much more the artists of China should strive to inprove on themselves. There are numerous favourable references to the art of Sesshu in the writings of Chinese scholars.

In the year 1470 Sesshu arrived back in Japan; and as it was a time of civil war he settled down for a time in Bungo, Kyushu, the place being very quiet; and he had some friends there. Not only so, but Bungo is noted for its fine landscapes at which the artist wanted to try his hand. At the invitation of the daimyo Ouchi, Sesshu went to live at Yamaguchi. Once the daimyo Ouchi brought a fine painting in China, and was disappointed to find that the name of the artist was not decipherable. So he showed it to Sesshu and asked his opinion as to its merit. The artists said he could not express any opinion on it as it was work of his own, done while he was in China. The daimyo misjudged him, however, thinking that Sesshu was thus taking the opportunity to blow his own trumpet. On discovering this Sesshu at once left Yamaguchi. Afterwards the daimyo had the painting cleaned when the name of Sesshu was found dimly inscribed on it. Then the daimyo was very sorry for his having unjustly suspected Sesshu of boasting; and he endeavored to have the artist return, but Sesshu refused to accept the invitation.

The artist now removed to the province of Iwami where he lived with the famous Masuda family who befriended him. He resided, however, in the Daikian temple, where he greatly enjoyed viewing the magnificent scenery of the neighbourhood, which reminded him of scenes he had loved in China. He determined to end his days in those surroundings and remained there, devoting his days of painting, until the age of 87 when he passed peacefully away, in the year 1506. It is worth noting that the famous poet Hitomaru also selected the province of Iwami for his last days on earth. It is a place free from the vulgarity of modern life and rich in fine views of nature. The people of Iwami are very proud of possessing these two famous tombs.

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There is no doubt that Sesshu was unexcelled as a landscape painter in his day. He devoted himself to significance and content rather than to mere form. His paintings are fresh and bold in power of creation and too full of taste and nobility to be fully appreciated by the vulgar. His character as a high-minded priest of the Zen sect is revealed in all his paintings. He shows the sect's freedom of restraint and independence of form as well as its imphasis on the importance of the spirit. Sesshu indicates in his pictures the taste that he showed in Chinese poetry at which he was also adept. Everything that he put his hand to shows power of composition: all is calm and simple; there is no striving after intricacy; all is well ordered and natural. Yet there is versatility and absence of monotony. Sesshu seemed never at a loss for subjects for his brush.

Among the many noted pupils of Sesshu the names of Shugetsu and Sesson stand out as most conspicuous, especially the latter. As Sesshu lived for a time at Unkokuan his school of art has been named the Unkokuan school. Happily Sesshu was so industrious a painter that he has left behind him numerous examples of his art. Most of his masterpieces are in the possession of great families, like Prince Mori, the Hara family, Marquis Kuroda, Viscount Mizoguchi, and others. In the Imperial Museum, Tokyo, there is a sketch in black and white in the *haboku* style by the hand of Sesshu; and Marquis Mayeda has one of birds and flowers from the brush of this great master.

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THE SHIMPU REN

By K. TOYABE

NO reform ever strives for accomplishment without exciting the ire of that element in every population known as the conservative. The merit of the conservative is his patriotism but usually it is his only merit. He is for the most part an idolater of antiquated permanence and a stubborn obstacle to progress. This is well borne out by the history of the Shimpu Ren, or Divine Wind Party, which appeared at Kumamoto in the pre-Meiji days; and its name and nature well agreed.

In the declining days of the Tokugawa shogunate just prior to the opening of the Meiji era there lived a pious scholar named Hayashi Oyen, who had unbounded faith in Amaterasu-O-mikami and all the national gods, and knew of no duty save the worship of the Imperial House. He was a stickler for ancient polity as essential to the perpetuation of the nation's glory. He exercised himself with great zeal in this direction until his death in 1870, aged 74.

Among the disciples of Hayashi were such men as Otaguro Tomo-o and Kaya Harukata who together founded the Keishinto, or God-revering Party. These men and their followers loved their country well according to their lights and were determined to honour the national gods at all costs. Dwelling in the then remote town of Kumamoto they were isolated from foreign ideas and influence. They never exposed themselves to the influence of foreigners at Nagasaki or they might have been less perversely conservative.

The Keishinto stood for the Shinto faith and all customs and ceremonies arising therefrom. The old ways were in their eyes so perfect that even to desire their improvement was a sign of depravity and lack of patriotism. They tended their topknots daily and girded on their two swords in the old way; and all who departed from such ways were regarded as butchers, tanners and low persons. They even refused to pass beneath a telegraph wire lest they be affected by what they thought the "black art." Some of them went the length of refusing to eat rice cooked with fire kindled by foreign matches, because the origin was of sulphur and hell. The paper money issued by the government after western fashion these men would not touch, lest they be contaminated by the foreign bacillus. When they had perforce to handle such money they did so with

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chopsticks to save their hands from contamination. Steamers and other examples of western ways they despised and never went on board without carrying means of purification with them. Against such bigotry and ignorance the reformers of the Meiji period had to contend.

In the year 1871, four years after the Meiji Restoration, the proclamation went forth that all males should cut off their topknots and dress the hair after western style. The people were also at liberty to assume foreign dress. In 1873 western dress was made *de rigueur* for ceremonial and state occasions. This was the signal for an outburst of anger from the Keishinto party. In the same year Mr. Yasuoka Nagasuke was appointed governor of Kumamoto ken; and his greatest task was the appeasement of these ultra-conservatives. He appointed them to office as far as he could, so as to secure them a living; since a living is a great means of contentment, even to patriots. They, on the other hand, accepted these favours as the rewards of godly devotion to the national deities. Some of them spent the rest of their days as Shinto priests. This led to some of them being summoned to the prefectural office to be examined as to their qualifications for the priesthood; and the one contention of all of them was they must work for the enhancement of the national gods and the Imperial House. They instanced the invasion of Japan by the Mongols and the defeat of the enemy by the national gods as an example of the utility of the faith they professed. On hearing these answers the government examiner dubbed them the Shimpu Ren, or Divine Wind Party, which it must be admitted, was rather an apt description of them. They took the title seriously, however; and it has ever since clung to them.

After the examination of the priests the government sent around an official to examine the various Shinto shrines so as to see that they were distinguished from those shrines with which Buddhism was conjointly installed; for the authorities had ordered the separation of the two religions. The official was a Mito man and had no great faith in Buddhism; nor indeed had he much respect for images and religious ceremonies in general. Going into a temple one day the official took up the image of a god and, thumping it with his fingernails, remarked that it seemed a pretty sound god! Another time he took up a mirror standing in front of a god and remarked that the divinity in it was rather dim, wiping the surface of the mirror with a soiled handkerchief. He was also careless in entering shrines with his shoes on. The attitude of the official greatly angered the men of the Shimpu Ren.

The upshot of it was that this shrine inspector, while on his rounds, was assassinated one night in June, 1874. The assassins were known to be young men who were members of the Shimpu Ren, but their names could not be

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ascertained. In 1876 the government prohibited the wearing of two swords and ordered the people to take care to cut off the old topknots and see that the hair was done in western style, as previously commanded. Up to this time there was liberty in this respect, but now obedience to the order was imperative. The wrath of the Shimpu Ren was great. One of the leaders, Kaya Harukata, sent a petition to the governor, phrased somewhat as follows:

"The present conscription law aims at creating a nation of soldiers, the object being to take precaution against foreign enemies. Then why is the martial spirit not encouraged by allowing the wearing of swords? What good reason is there for the prohibition of this time-honoured custom? The attitude of the authorities is thus self-contradictory. Soldiers and naval men are forbidden to carry swords!"

It was admitted that the words of the petition had some point, but the governor could not alter the official order; so the order was enforced. The Shimpu Ren refused to submit and took steps to resist the command of the government. Their plan was to assassinate the chief officials; but one of the leading spirits of the party, Otaguro Tomo-o, thought the step rash and advised patience, saying if they insisted on carrying swords, they might easily do so by having the weapons in sacks to cover them. The governor of Kumamoto could not wink at this state of affairs and he began to despise the Shimpu Ren, and he persecuted them to a degree. Otaguro consulted an oracle as to whether the party should rebel; and the oracle was favourable to the proposal. The members were duly informed. Their plan was first to assault and take the Kumamoto garrison and then collect an increasing force on their way to Tokyo to crush the Meiji government.

The 24th of October, 1876, was the day appointed for the uprising. When all came together the number was only 170; while the Kumamoto garrison numbered 2,300 soldiers. But as they depended not on human power but on the divine winds of heaven they resolved to go on with the insurrection. Most of them wore long *kimono* and *hakama* like scholars or gentlemen and their only weapons were swords, with a few spears. They distained such filthy things as foreign muskets which used hell-fire. Dividing into serveral groups, some of them started out to find and slay the governor, the Chief of Staff and the Commandant of the Garrison. The remaining 140 were divided into two bands, one of which was to attack the infantry and the other the artillery. The oldest man among them was 69 and the youngest 16.

The governor of Kumamoto was sitting quietly chatting with two policemen when the five assassins arrived, sprang upon him and decapitated him before his attendants knew what was on. Major General

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Taneda, of the Garrison, and his Chief of Staff were likewise despatched in short order. Colonel Yokura the Commandant, now taking charge, disguised himself as a stableboy, and ran out to get in touch with the soldiers of the garrison. The houses where the assassinations had take place were set on fire. The seventy men appointed to attack the infantry came on under Otaguro and Kaya and made for the barracks and began slaying officers and troops right and left, at the same time setting the barracks on fire. As the soldiers had their powder and shot in the keep of the old castle they were helpless and could not fight. Nor were the artillery better off.

It chanced that at that time Major Kodama, later the famous soldider of the Russo-Japanese war, was in Kumamoto. He was having a meal at a restaurant and when fire was reported he went out with the others to see the blaze. He saw that the fire was in the soldiers' quarters. He disguised himself as a cook and went in as far as the powder magazine, where he found Colonel Yokura already carrying out powder and shot for the few soldiers around him to use on the rebels, which they did with some effect. In the artillery Captain Ogawa had a few Snyder rifles which his men used with good results. The tables were already beginning to turn. Exposed to steady fire from the soldiers and having no firearms to reply, the rebels withered away, while the blazing houses smothered them with smoke. When the soldiers percieved the small forces of the enemy they took courage and followed up the battle with great zest. Most of the rebels fell fighting, while their leaders Otaguro and Kaya were wounded or killed outright. The rest committed harakiri; and thus in a night the Shimpu Ren were annihilated.

While their zeal was mistaken their patriotism has appealed to the Japanese as admirable, and so history repects them. With the recent increase of national spirit in Japan and the revival of Shinto cult and custom the name of these heroes are beginning to be more honoured than ever. In fact the Shimpu Ren only contended for that national spirit which many are now beginning to see must be preserved if Japan is not to lose her *Yamato Damashii* under the influence of foreign civilization.

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THE KITAZATO INSTITUTE

By DR. T. KITAJIMA

BACTERIOLOGY, which formed so important a part of scientific investigation and medical progress generally during the nineteenth century, was taken up with equal avidity by the medical profession in Japan. The late professor Koch, of Berlin, whose whole life was devoted to the study, treatment, prevention and extermination of disease in epidemic forms, rendered as valuable a service to Japan as he did to mankind everywhere. One of the most distinguished of Professor Koch's pupils is Dr. Kitazato, of Tokyo, who studied under the German professor for seven years. In 1892 Dr. Kitazato established a scientfic laboratory for the investigation of infectious diseases which has done more for the promotion of scientific medicine than any other institution in Japan. In his admirable ambition Dr. Kitazato had the encouragement of such leaders in the realm of education and progress as the late Mr. Yukichi Fukuzawa, founder of the Keio-gijuku University, and Baron Morimura.

After the establishment of his institute Dr. Kitazato began the manufacture of diphtheria anti-toxin and other serums, which he successfully applied to the elimination of disease. Germany was the first to treat disease by serums and Japan comes second; and between them they have brought about a new era in the treatment of epidemic diseases. Through the influence of the Hon. Tai Hasegawa M.P. the Kitazato Institute was subsidized by the Government and became a national institution in 1899, since which time it has been enlarged and now ranks among the great bacteriological laboratories of the world.

In 1914 the Okuma cabinet undertook to transfer the management of the Kitazato Institute to the Department of Education, placing it with the Imperial Medical College; and as this radical step was taken without consultation with Dr. Kitazato, he immediately resigned and started another institute of his own, regarding scientific investigation as needlessly restricted by official supervision, and believing that a truly scientific laboratory must be absolutely free. His idea was to have an institution as free and progressive as the Rockefeller Institute or the Carnegie Institution, an ambition he never could hope to realize under official auspices and control.

Seeing how their leader was treated, the scientists of Japan, including many of his old pupils, soon rallied around Dr. Kitazato, collecting large sums of money for the establishment of his new laboratory, which is now situated at Sanko-cho, Shirokane, Tokyo and known as the Kitazato Institute. On one corner of the grounds stands a shrine dedicated to the

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DR. KITAZATO

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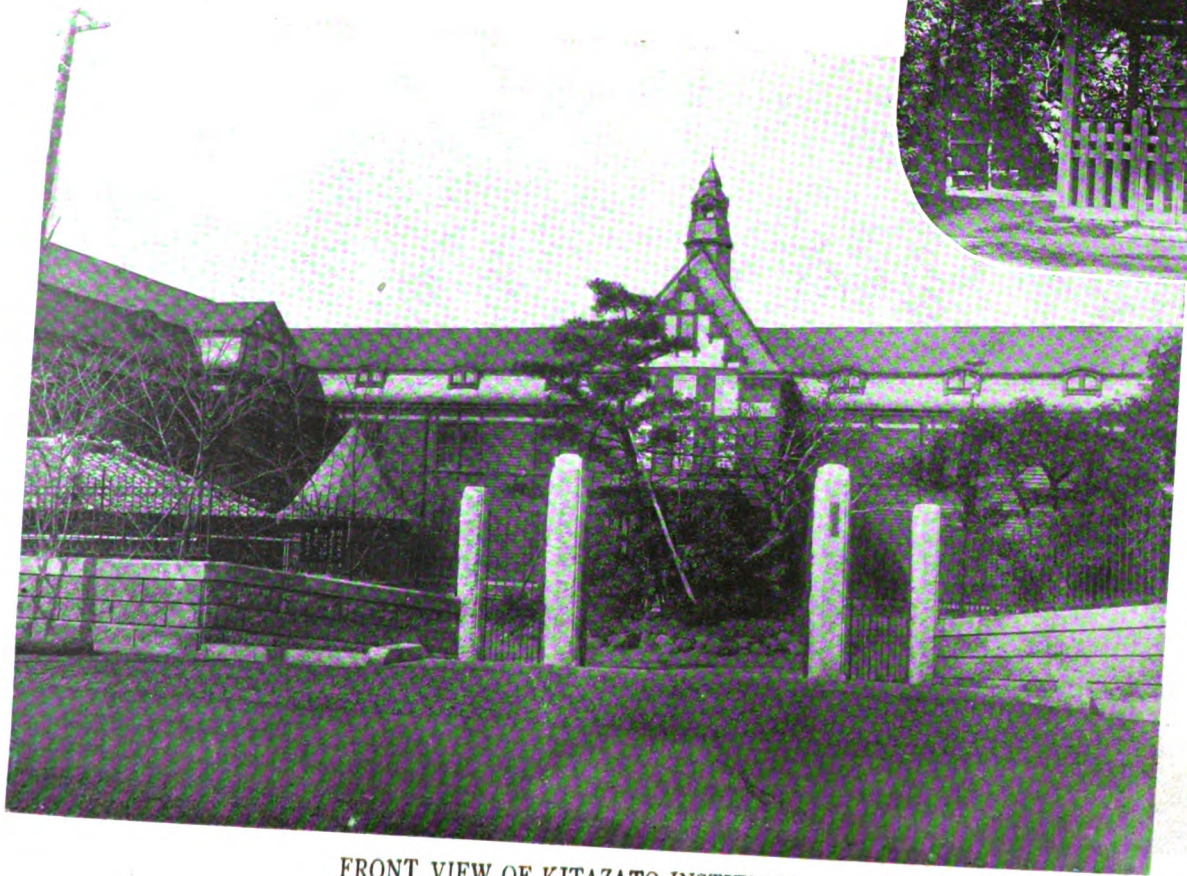
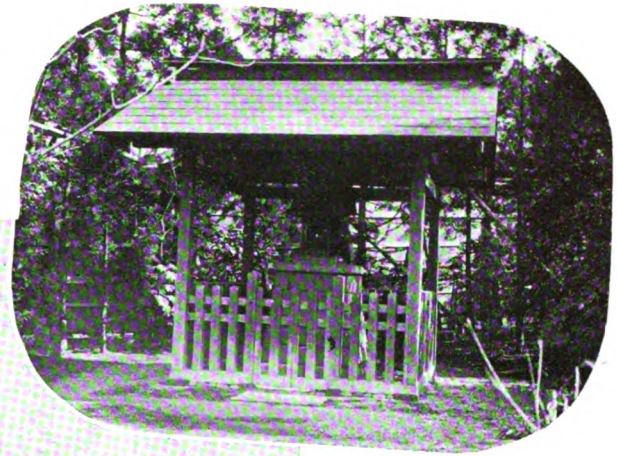


FRONT VIEW OF KITAZATO INSTITUTE



SHRINE TO THE LATE PROFESSOR KOCH

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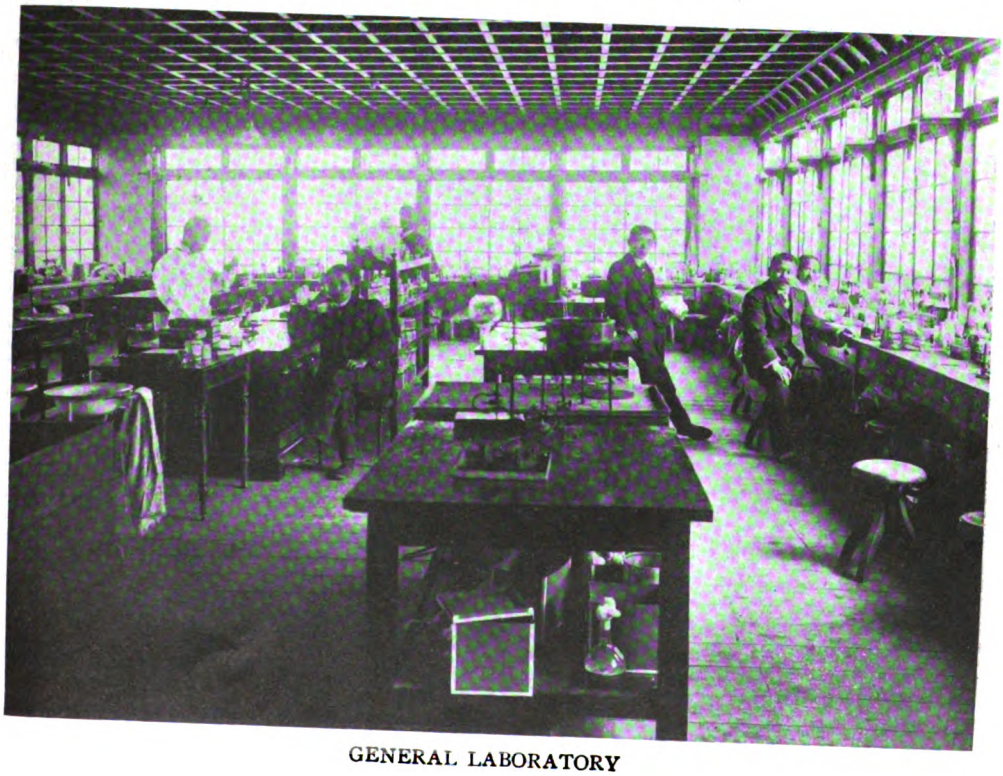
BACTERIOLOGICAL LABORATORY



GENERAL LABORATORY

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spirit of the late Professor Koch, in front of which are the cedar and the cypress planted by Dr. Koch during his visit to Japan in 1908. The shrine looks out on a small lake.

The Kitazato Institute has several departments, such as that for practical investigation of infectious diseases, for lecturing and teaching, for examinations, for manufacturing serums, for experiments on animals, for feeding cattle and horses, and a business department. There is a staff of ten experts in charge, one of whom is the famous Dr. Hata, the inventor of Salvarsan (606); another is Dr. Shiga who discovered the bacteria of dysentery in 1906. The institute is devoting most of its attention at present to the investigation of infectious diseases and their prevention, especially the best remedies against them, proper methods of disinfection and treatment, the manufacture of drugs for preventive medicine and assisting the public organs of hygiene. Anti-toxin, both for diphtheria and cholera, salvarsan and neo-salvarsan are among the most important products of the laboratory. Dr. Kitazato took up the treatment of diphtheria by anti-toxin as soon as the method was adopted in Germany twenty years ago, and the serum manufactured by the Kitazato institute is an improvement on that first used, due to the studies of Dr. Hida an expert of the Kitazato Institute. The Kitazato anti-toxin is said to be the best now made, and orders constantly come in for it from all parts of the world. As the bacilli of such maladies as cholera are different according to time and place Dr. Kitazato sought to produce an anti-toxin applicable under all circumstances and he has now attained this achievement.

Salvarsan No. 606 and neo-salvarsan are inventions of Dr. Ehlrich and Dr. Hata of the Kitazato Institute, while the latter was studying at the Frankfort Institute from 1907 to 1911. When all supplies from Germany were cut off with the outbreak of war the Kitazato Institute met the medical demands of the nation and did much to supply the requirements of medicine in other parts of the world as well. Tianocprohl is now also made by the Kitazato Institute by the oxidized copper process, and has proved effective in the treatment of tuberculosis, its diffusion marking a new era in the treatment of this disease. The method of manufacturing vaccine at the Kitazato Institute is a model for other institutions. The institute now issues a monthly bacteriological journal.

It is a remarkable fact that in Japan where scientific progress generally is behind Europe and America, bacteriological science should be quite as far advanced as in Germany or any other country in the world; and this achievement is to be wholly ascribed to the skill and energy of Dr. Kitazato. This great scientist was born in Kumamoto in 1859, graduated from the medical department of the Imperial University in 1883 and the next year proceeded to Germany for post-graduate research, taking up bacteriological work under Dr. Koch. He returned to Japan in 1891 and established the first Kitazato Institute, as already mentioned. The Kaiser in 1909 conferred on him the Order of the Red Eagle. Mrs. Kitazato, who has been a great encouragement to her husband, is a daughter of Baron Matsuo; his younger daughter is married to Professor Watanabe of the Imperial University Law College. Dr. Kitazato is a man of greater social tastes and geniality than most busy men of science, while his influence on the medical profession in his native country has been immense. He lectures three months of every year on bacteriology and epidemic maladies; and there are now more than one thousand medical men who have graduated from his courses. Nearly all the sanitary experts in the various prefectures of the empire are Kitazato men. There is no question but that he has done more for the prevention and control of epidemics in Japan than any other man, and still more for the promotion of sound sanitary knowledge among the people generally.

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UTSUBO MONOGATARI

By F. YAMAZAKI

IN the middle of the Heian era, in succession to the Taketori Monogatari, the Utsubo Monogatari appeared. It consisted of some thirty volumes; but it was written in such strange and illformed characters that it long remained a sealed book, and caused the writing of many commentaries. It belonged to a period before the famous Genji Monogatari, and must be taken as representative of the earlier ages of Japanese literature. The plot of the book is rather complicated and certainly not easy to unravel, yet we may venture on a brief epitomé of it.

Once there was a clever man named Kiyowara Toshikage, who was appointed ambassador to China at the age of only sixteen. On the way thither his ship was overtaken by a storm and driven on the coasts of Persia, where he met sages and famous musicians and learned how to play the harp, or *koto*. He noticed during the three years of his sojourn there that he always heard a sound as of woodmen cutting trees near him. Wondering why it took so long to finish cutting the trees, he at last set out to explore, and lo, he beheld the Sanscrit demon who had just felled a huge catalpa tree about one thousand feet high and was then cutting it in two. As soon as he saw Toshikage approaching he ran toward him; but learning that Toshikage had a father and mother in his native land, Asura, the demon, bethought him of his own forty little ones at home and so he spared the intruder. Toshikage, seeing that he was now safe, requested the demon to present him with a portion of the tree just cut down; which request greatly angered the demon, who informed him that a message from an angel had said that when the tree began to wither beginning with the branches of the south side the sins of the Asura family would be pardoned, and then the clan should immediately cut the tree down and divide it into three parts, the topmost to be presented to Buddha, the middle to the ancestors of the Asura clan, while the lower portion was to be used in atonement for the sins of the Asura clan; so it was impossible to let any one else have some of the tree.

Just then an angelic boy appeared from heaven and showed a golden tablet on which was inscribed the following words: "Give the lower portion of the tree to Toshikage of Japan!" The demon of the Asura clan was not a little surprised at this and said that the upper and middle portions of the tree carried bliss with them, for if any one should strike the ground with them innumerable treasures would appear, while the lower part had only the power to give one a sweet voice. Toshikage received the lower part of the tree, as allotted to him. Thereupon a host of spirits and angels appeared and presented Toshikage with thirty harps; and as he proceeded through the forest with his treasure he beheld seven genii who took up with him

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and taught him how to play the harps, all of them being expert musicians. Toshikage was so pleased with what the genii did for him that he presented all his harps to them save eleven which he kept for himself, and then he sailed back to Japan. On reaching home he found that he had already attained to the age of thirty years. His parents were dead; but he found favour with the Emperor and the ministers of the Imperial Court. The Emperor asked Toshikage to play on the harp before him and no sooner had he commenced the tune than it began to snow, although it was summer; for, it is said, the music was so enthralling that the gods forgot what they were doing and neglected to hold the snow in place. So Toshikage became musical instructor to the Imperial Court, and dwelt with his wife at Sanjo in Kyoto; and a daughter was born to them. The child they did nothing to instruct in the art of music. In time she grew up to be a very beautiful girl and looked like an angel. Both the Emperor and the Crown Prince were anxious to have her, but the parents would not give her up. They said that they would give their daughter only to a husband chosen by heaven, whether Emperor or peasant.

When the girl was at the age of fifteen the parents both died, and so she lived with her old nurse, Sagano, in poverty. One day Fujiwara-no-Kanemasa, son of the premier, on his way back from a fête at Kamo, lost his way; and while roaming about Sanjo happened to get a glimpse of the fair maiden and fell in love with her. Indeed so smitten was he that he could not be persuaded to leave the place at all. His father was greatly concerned for his son's absence and in time discovered where he was, being much grieved over the circumstances. The youth was finally taken home, leaving the girl at Sanjo.

After some days the maiden had a child which she named Nakatada; and soon after had the misfortune to lose her old nurse. The boy grew up and was soon a good help to his mother. To the river he went every day to catch fish for food, and to the mountains he went to fetch acorns or chestnuts, also bringing home arrowroot and yams. One day while the lad was scouring in the hills as usual he met with an accident. In a large *sugi* tree he found a hollow (utsubo) into which his curiosity led him, when a big bear sprang out at him. Nakatada shouted in fear and tears, and said to the beast: "If you devour me who will take care of my poor mother?" The bear, apparently moved by this show of filial piety, walked away leaving the boy unharmed. From that time Nakatada made the hollow in the big tree a place of resort and often took his mother there. His mother taught him how to play the *koto*; and when he played the beasts of the forest flocked to hear the music and seemed bewitched by the sweet sounds.

In the meantime the lover of the maiden, Kanemasa, was now a famous general and spent much time in search of his former sweetheart, but all in vain. He was in despair of ever finding her when one day he happened near the big hollow tree while practising his troops, and hearing some charming music he approached to see whence it proceeded. There he found his old love and took her with their son to Sanjo where he purchased a fine house and established a home for them. After a while Nakatada became a chamberlain in the Imperial Household and was in great favour with everyone.

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One day General Kanemasa held a great wrestling bout at his villa in Sanjo when General Masayori was also present and asked Nakatada to play for him on the *koto*, but, owing to his high position at court, he declined to act the part of an entertainer. The general pleaded with him to comply, promising him his daughter if he should play for him. This tempted Nakatada and he played so sweetly that all were charmed beyond measure.

The above is an outline of the first volume; and with the second begins the love story proper.

It seems that General Masayori was a very powerful personage. He had fourteen daughters, all beautiful; but the ninth, Atenomiya by name, was unusually so; and all men wanted her, some of the nobles even resorting to violence to obtain her hand in marriage, but they did not succeed, however. For some time the competition was something keen, the three foremost rivals being Yoshimine Yukimasa, Fujiwara Suehide and a priest named Tadakoso. The first of these had been eighteen years in China, and was a highly fashionable gentleman; while the second was a man of great scholarly attainments; and though naturally men of vast moral and physical strength, yet as soon as they set eyes on the fair Atenomiya, they became helpless slaves to love. Even the third one, a priest of noted virtue and learning, was unable to retain his self-control in the presence of her charms and forgot all the commandments of Buddha in the race to win her hand. There were numerous other suitors some of whom had forsaken their wives under the allurements of matchless beauty. Many of the defeated ones retired to monasteries to spend the rest of their days pining over the saddest of all disappointments. Toward all these suitors the pretty Atenomiya was as cold as marble. Charmed by the witcheries of Nakatada's music, however, she could not hold out; and the remaining nine volumes of the Utsubo Monogatari relate in minutest detail how the love tale proceeded.

The beautiful Atenomiya was finally snatched from all her admirers by the Crown Prince and afterwards became Empress, poor Nakatada being given an Imperial Princess to soothe his sorrows, while the numerous sisters of Atenomiya married some of the innumerable suitors who failed to win herself, and so the other had no difficulty in getting rid of so many daughters. Atenomiya bore a son who afterwards became Emperor. Nakatada, father of the beautiful Empress, was promoted to the position of General of the Right hand. One of his daughters turned out to be a great musical genius.

The author of the Utsubo Monogatari is not known. He is supposed to have lived somewhere between 970 and 984 A.D. It will be seen that the main theme of the work is a beauty contest, in which it resembles somewhat the Taketori Monogatari. One of the most interesting features of the romance is its minute descriptions of court etiquette, which suggests that the author must have been one of the court nobles or officials; and as it was obviously a period of peace, he had little to occupy his time and devoted it to writing. It seems remarkable that all the suitors of the beautiful maiden would have forgotten her as soon as she became consort of the Imperial Prince. The fact that no one dared to compete for her hand with the Imperial family, shows the degree of reverence for the Imperial House prevailing at that time. It is furthermore clear that in that early day music was much esteemed by the educated public, to say nothing of the suggestion that it came from Persia. Evidently the idea prevailed that Music was an inspiration from heaven.

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JAPAN'S NEW TRADE POLICY

By T. SHIRAKAWA

UNDER the impetus lent to Japanese trade by the European war commercial and industrial undertakings have enormously developed, with extended markets for Japanese goods. Before the war it was supposed that Japanese commerce and industry were doing fairly well, but the abnormal conditions created by the war soon showed that, as a source of supply to meet the world's demands, Japan was still industrially in a very nascent stage. Japan was like a young graduate from college who approaches society with great self-confidence only to find he does not know it all. But, determined not to be defeated, the commercial and industrial circles of Japan concentrated their energies and skill on necessary things and soon brought conditions to a point where there was some hope of being able to meet the situation. The war has stimulated general industry and new undertakings to a wonderful extent.

The important question now confronting Japanese commerce and industry is how to retain the markets acquired during and on account of the war. In order to place Japanese commerce and industry on an independent footing a decided policy must be adopted. Greater attention will have to be devoted to promoting invention and initiative. This is absolutely necessary if Japan is to hold her position as a first-class Power. Trade is increasing enormously and Japanese goods are finding new and unexpected markets. And the longer the war goes on the greater will be Japan's extension of trade. But there is nothing permanent about present conditions. The authorities realize this only too well. To find out how best to save the situation the Government has despatched trade commissioners to China, French Indo-China, British India, Siam, the Dutch East Indies, the Philippine Islands, Australia, New Zealand, South Africa, Canada, the United States, Russia, Central Europe and Scandinavia. These officials will make exhaustive investigations and be in a position to keep Japanese commerce and industry well informed as to the most likely markets. They will also collect samples of the manufactures most in demand in the various countries they visit, so that Japan can begin to make these goods if she is not already engaged in such activity. Japan is especially anxious to capture and hold the trade fields formerly held by Germany.

There is no doubt that if Japanese commerce and industry are to hold their own against foreign competitiors something more will have to be done than than merely to depend on Government encouragement and the reports of Government officials. The Japanese people have got to take the matter in their own hands and become independent of leading strings. This side of the question has been too long neglected by masters of industry in Japan. Yet such personal initiative is of prime importance if we are to become properly organized for future competition. For maintenance of uniform quality of products there should be independent inspection. Already some alterations have been

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effected in the laws affecting corporations. The appointment and dismissal of inspectors are now entrusted to prefectural governors; so that corporations cannot now control inspectors. With inspectors thus more independently placed we may hope for greater improvement in exports; and if the new method still proves unstatisfactory the right of inspection will have to pass to officials of the Department of Agriculture and Commerce, as it now is in the case of raw silk and matting. Yet Government inspection cannot be regarded as an ideal method; for if corporations are incapable of inspecting their own porducts how can we hope for adequate improvement of quality?

There is no doubt that if Japanese manufactures are to retain the markets they have captured during the war there will have to be a greater improvement in quality of output. A reckless production of goods without reference to uniformity of quality and price will ruin our pros pects in foreign markets. Not that Japan is not to manufacture goods of coarse quality, but there must be a clear understanding between maker and purchaser as to these matters. Japan must be prepared to make exactly the goods that are demanded, adhering carefully to quality and price, so as to preclude all possibility of complaint. It is quite useless to go on producing goods of quality inconsistent with the price asked. The prospects at present are good for Japanese manufactures abroad if our masters of industry will but devote the necessary attention to the points outlined. Industry which pays sole attention to profits and neglects to satisfy purchasers is bound to fail.

Of course in the past all complaints as to goods being not up to sample or not maintaining uniformity of quality or output were due to manufacturers accepting larger orders than their own factories could fill, obliging them to sublet part of the order to smaller and often unreliable firms making goods slowly on a small scale. The results were inevitably unsatisfactory. Foreign customers, being ignorant of the circumstances, naturally fancy it to be a put up job with dishonest intentions. Indeed it is just because foreign purchasers are so lacking in knowledge of Japanese industrial conditions that they place such large orders, thinking that Japan, like England or America, can easily undertake orders of such dimensions as are accepted promptly by foreign firms. Foreign firms should also bear in mind that in Japan cheap goods are cheap in quality as in price, and goods of good quality are correspondingly high in price. It is hardly fair for foreign consumers to complain of the inferior quality of Japanese goods for which they have paid only an inferior price. When foreign buyers desire to place big orders in Japan it is always better to do so through Government officials on whom they can depend for proper direction in the matter.

There is also a good deal of misunderstanding among foreigners as to what Japan means by her efforts to encourage home manufactures. This does not at all mean that Japan is trying to exclude foreign goods. It has no such narrow meaning as this. It means that Japan must do all in her power to encourage extension of industry and promotion of exports, but not necessarily at the expense of foreign imports. Indeed Japan's main ambition is improvement of quality of domestic products as well as their increase of output. There is no attempt to discourage foreign goods with a view to making the Japanese people buy inferior manufactures at home. The general opinion in Japan may be said to be rather against a high protective tariff and that a nation should succeed by competition in quality rather than through artificial stimulation or protection.

Japan's trade policy at present is to improve the quality of Japanese manufactures to a degree capable of competing successfully with the manufactures of other nations in goods of the same quality and price, and thus to keep national commerce and industry fully abreast with the demands of the time. Great stress is laid on the importance of maintaining the reputation of Japanese goods on foreign markets and so enhancing the credit of the nation. A zealous effort is being made to satisfy customers everywhere and remove all misunderstandings between buyers and manufacturers.

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HANSHICHI SELLING PERIWIGS

HEIZO AND OSAN MAKING PERIWIGS

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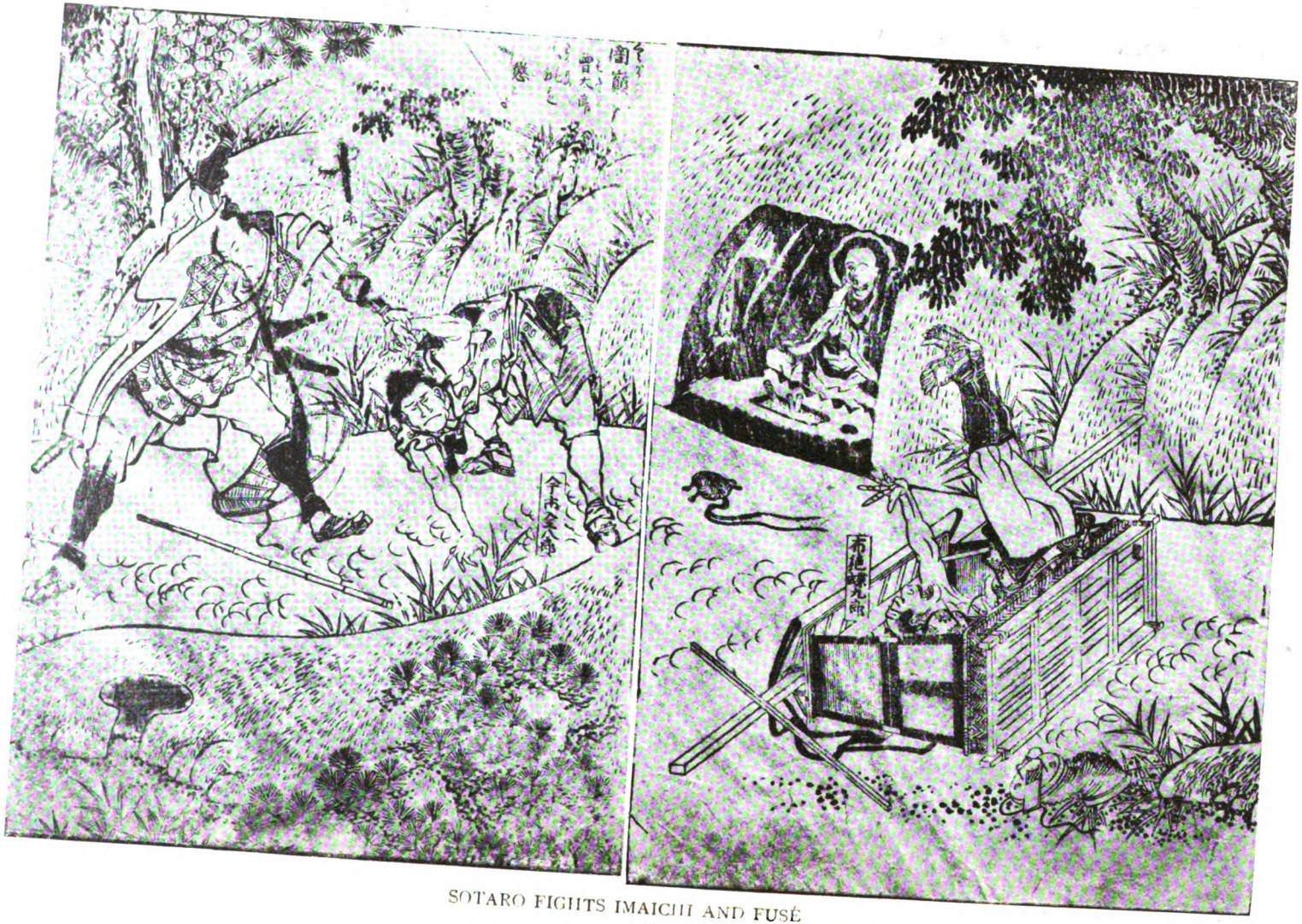

SOTARO FIGHTS IMAICHI AND FUSÉ

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Professor Shin-ichi Takaki)

XV

An Unexpected Meeting

KASAMATSU Heizo now began to make explanation to Hanshichi. "No doubt," said he, "you are quite surprised to have this sudden call from me. Perhaps my daughter Osan has already told you of me. This evening I noticed a woman going about the street playing a samisen like myself, for money. Though her face was well concealed by her hat I could not mistake her voice, as it was exactly like that of my daughter Osan. I did not accost her, however, as I wanted to be quite certain about it. So, I have come back here to investigate. I am now convinced that she is no other than my daughter. I was just going to bound into the room with joy when I heard you speak of your will and wanted to know what was in it. For that reason I simply played the samisen instead. That I have been wandering about in this eastern region with my weary body of fifty winters is solely for the purpose of knowing the whereabouts of my beloved daughter. Fortunately and all unwittingly we find ourselves lodging at the same inn. Of course I cannot allow you, my son-in-law, to commit harakiri!"

At this moment Heizo snatched the sword from the hand of Hanshichi, and sheathing it, he handed the weapon to Osan.

"It is now six years," continued Heizo, "since you were abducted from Sanjo-gawara, when I had to run away from the capital to escape the charge of having killed Kyakuhei and Sokuhei. After leaving the capital I lived for four years at Nara. While there I was one day given a package of lunch at a restaurant by a young samurai who had come to worship at the Takatenjin shrine as a deputy of the lord of the province. On opening the package I found, to my great surprise, that it was filled with gold, accompanied by a note to the effect that the money was a reward for my loss of Sankatsu. The affair seemed to me passing strange. So I went to Gojo to make inquiry in secret. There I learned that Hanshichi, son of Akane Hanroku, had been excluded from the service of the lord of the province for having eloped with Sankatsu. Since that day I have been ever searching for you. As to the money I have not used a single copper of it; it is all here! I am most happy to have met both of you at last and thus realized my one desire of many years. But I wonder who sent me that money? Was it you who sent it to me through that young samurai? Tell me all about

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it, if you know, and relieve my doubts which have clung to me these six years."

Hanshichi remained silent and bashful before the manliness of Heizo who had made no reference at all to his own grievances but seemed only concerned with the welfare of Osan and Hanshichi.

At last Osan spoke and said: "I have forgotten the great obligations I am under to you in allowing you to incriminate yourself for my sake and so have caused you untold sorrow and misery to this day. I find no words adequate to ask your pardon, but I will tell you the whole story from the beginning."

She then related their experiences, saying how Hanshichi had met her accidently, in loyalty to his lord, in trying to save the good name of the young lord Yoshiwaka, the heir. She told him also about Sonohana and Sotaro; and about the wickedness of Zempachiro and Chokuro, otherwise called Fuse and Imaichi. And at every turn of the story Heizo showed increasing interest and seemed deeply impressed.

At last Hanshichi opened his mouth and said: "The case is just as Osan has now told you. I should have been dead at Shirakawa but for Osan. I am deeply ashamed to meet my father-in-law under such circumstances. The money about which you ask was sent to you by Atsukura Tomoharu, one of the chief officials of the lord of the province. As I was not aware who Sankatsu was at first, and knew nothing of her being betrothed, I asked Atsukura to send money to her parents in consolation for the abduction of their daughter and her death, as was intended for the sake of my young lord. You have not spent the money at all, but have kept on searching for your daughter, bravely facing every sort of hardship. Such characters as yours are very rare indeed. Certainly your courage and sincerity are far superior to mine."

At this praise Heizo burst out and interrupted Hanshichi, saying: "No, no: I have done nothing but my duty. The loyalty and heroism of you two lovers must be regarded as surpassing anything in me that is of merit. You two are indeed well matched; it is a knot tied by the hand of heaven. And the dear little child, too; how bright she is! Yes, and how lovely also! How closely she resembles her parents! What age is she now? And her name?"

"My age is this," said Otsu, holding up the fingers of her left hand. My mother has told me about my grandfather and I have been wishing to see you, oh, so much! Won't you stay here with us now all the time! Then my dear father and mother would get along without quarreling, as you would always praise them."

At this, tears came into the eyes of the parents; for they took the child's words as a gentle reproach. Heizo, too, wiped his eyes and lifted the little girl on his knee.

"Who could commit suicide while owning such a lovely child as this?" remarked Heizo as he fondled the little one. "Such a deed would be indeed devillish!"

Heizo now took out the money which he had received at Nara and laid it before Osan and Hanshichi.

"Use this money to pay the expenses of your illness," said he. "Try to regain strength of body as soon as possible. Then you will be able to relieve yourselves of poverty."

Hanshichi refused to touch the money. Shaking his head sideways, he said: "As I did not know that Sankatsu was really my beloved Osan to whom I was betrothed, Atsukura sent this money to you. Had he known that Sankatsu was my betrothed, he would not have sent the money. If I should use the money now for my own convenience my loyalty and faithfulness would be tarnished, even meaningless. Therefore we will keep the money as it is and return it to Atsukura."

"What you say is indeed quite reasonable," admitted Heizo, "but even though you desire to return the money, it could not reach Nara in one night. So it will not be too late to return it after you recover from your illness. Leave the matter to me."

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Osan too exercised herself in trying to persuade Hanshichi to do as Heizo suggested. So from the next day the services of a physician were sought for Hanshichi and he had every medicine and every care, sparing no trouble or expense; and in some twenty days he was completely recovered, to the great delight to Osan and Heizo.

One day Heizo said to Hanshichi: "Instead of going to Kamakura, a place you know nothing about, why not go to Naniwa (Osaka) and engage in business? The place is not very far from the capital. I know well the temper of the people there; and I can assure you that you will find it a convenient place to live."

Acting on this advice the family moved to Naniwa after some ten days' time. There they rented a house on Nagamachi street and consulted as to what business would be the best to open. As Heizo had been an actor he knew all about wigs and so he suggested that they start making *iregami*, or false hair; and this Hanshichi took out and sold day by day. He persuaded those who were getting bald to keep up their appearance by using false hair and soon did a thriving trade. Osan invented a *minokake*, for the use of ladies, which became very popular. Their business grew and flourished to such an extent that soon the demand was greater than the supply and the name of the firm came to be Minoya of Nagamachi. In this way they made a good deal of money; but they were yet far from saving the sum of gold they considered owing to Atsukura. So they devoted their chief attention to raising this sum.

XVI

Flowers of an Ownerless Garden

Sonohana, the daughter of Arimatsu Tenzen, did not appear at all jealous when she was informed that her husband Hanshichi had run off with a geisha, but simply lamented the misfortune. She contended that as her husband was quite an overrighteous person he could not easily be deluded by a geisha and forget the virtues of loyalty and obedience. She was indeed not without suspicions that the so-called geisha might be no other than Osan, his betrothed. At any rate she was persuaded that there must have been some good reason for the behaviour of Hanshichi. Sonohana now felt quite forlorn; and the more she pondered on her lot the worse she felt. Sometimes tears flowed down her cheeks like rain and left her wooden pillow soaked. In time she grew so weak that she had to take to bed. She tried the best of medicines, and even was cauterized by the moxa, yet without relief. Her parents were much cast down over the condition of their daughter and endeavored to have her forget all about Hanshichi; but such efforts were of no avail. Their attempts rather increased her illness; and so they became, as time went on, still more angry at the behaviour of their son-in-law. They could hardly restrain their vituperation in the presence of their sick daughter, so wicked did the conduct of Hanshichi seem to them.

Sonohana used to try to comfort herself by sending messengers secretly to the house of Akane Honroku, that is, the place where he now lived in confinement and disgrace, to ask how he was getting on; and sometimes she sent such dishes as fish and vegetables and a little saké, saying she knew he liked them. She even sent women to wash Hanroku's linen. All these acts of kindness she did without the knowledge of her parents, only a confidential servant being privy to what she did. Hanroku was naturally much moved by the kindness of his daughter-in-law, Sonohana, and often shed tears of gratitude. He used to remark at such times that he could not see how his son, Hanshichi, could have had the heart to forsake such a wife as Sonohana for the infatuations of a geisha. Thus Hanroku in his heart treasured up resentment against his son and equally strengthened his love for Sonohana.

In the meanwhile seven springs passed away. Then came a rumour that Hanshichi was living with his geisha at Nagamachi in Naniwa and that he was now a merchant dealing in wigs and had a daughter called Otsu. The gossips professed to be astonished at the audacity of a man who had forsaken his lawful wife, setting up shop only ten miles away from Nara, and that to live with a geisha.

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When Sonohana heard the rumour she was simply delighted just to know that Hanshichi was still alive and well. Her only anxiety now was lest her father should take steps to have revenge on Hanshichi. As was expected, Arimatsu Tenzen was in hot anger when he heard of Hanshichi being at Naniwa, and consulted with his wife, Shikinami, how to get even with the renegade son-in-law. One of the servant-maids overheard this conversation between Arimatsu Tenzen and his wife, and she related it to Sonohana who in turn resolved to prevent her parents doing anything to injure Hanshichi.

One night early in December Sonohana by the light of a frail *andon* wrote a letter which she intended to leave behind her when she fled to give her life for Hanshichi. But just at that moment her mother, Shikinami, came into the room. Seeing that her daughter was greatly wrought up, she endeavored to soothe her saying: "You still seem to regard Hanshichi was your husband, and lead a chaste life as his wife. But it will do no good unless you make the fact known to him. Your elder brother, Sotaro, is a friend of Hanshichi, and has been from boyhood. Him I have sent to Naniwa to acquaint Hanshichi with your faithfulness to him and your plans for his safety. When he returns we shall know all about Hanshichi in detail. Till then do not do anything rash!"

On hearing such words from her mother Sonohana determined to think better of her stern resolution and gave up the idea of despatching herself for the present.

Sotaro left Nara next day, at the instigation of his mother, and, with leave of absence from his master, set out for Naniwa with only one companion. About sunset they reached the mountain road at Ikomayama. Having forgotten to fetch a tinderbox the attendant went back to get one. Sotaro hired a passing palanquin and proceeded to Kuragari, a pass in the Ikoma mountains. One of the palanquin bearers remarked to him that as he was too heavy they could not carry him any farther, and proposed to return from there. To this Sotaro consented and was about to hand out the fare agreed upon when one of the men complained that they could not afford to carry so heavy a passenger so far up the mountain for so small a sum. They went on to impress on him that the job had already made them ill. The fare should include enough extra to buy medicine, they insisted. So Sotaro gave them a few coppers more. Thereupon one of the grew very angry, threw the money on the ground and demanded what Sotaro meant by offering such a pittance!

"Hand us over all your money, and all your clothes too," demanded the fellow.

At this Sotaro's temper was aroused and he exclaimed: "Do not attempt to insult me, just because you fancy I am alone! You may lose your necks if you are not careful!"

At this one of the men approached to strike Sotaro, but he landed him a severe kick which knocked him over; and seizing the other he held them down. He saw their faces and at once knew them.

"Aha! Are not you those two fellows Fuse and Imaichi who were driven out of Nara? Have you forgotten Arimatsu Sotaro?"

Thus saying Sotaro took off his cap so they might see his face. The two rascals were astonished at finding out whom they had attacked and soon fled away, as he slapped them with the back of his sword. "You louts!" he exclaimed. "Your crime is great in attacking a lonely traveler." But he knew that as he was traveling in secret he could not very well try to make examples of them. So he replaced his sword in its sheath and walked away with great dignity.

The two scamps ran down the road, whispering to each other, the blows from the sword still smarting on their backs. "Well, who could have imagined that we should have come across Sotaro in that way? Never mind. There is a rumour that Sankatsu is living with Hanshichi at Nagamachi in Naniwa. Let us try to steal her again; and then we can get some money in ransom for her!" Thus saying the two vagabonds started in the direction of Naniwa.

(*To be Continued*)

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JAPAN HOSIERY TRADE

By M. NAKAYAMA

NO department of Japanese manufacture and trade has shown more remarkable development than that of hosiery. This has been especially the case since the outbreak of the European war. And the exports of hosiery have shown as wonderful a rate of increase as the manufacture, having increased tenfold in the last ten years. The figures for 1916 show an increase of 180 per cent over those of the year before. If the war continues there is no limit of expansion which the Japanese hosiery trade may not reach. According to the latest official reports exports of hosiery from Japan were valued at 3,266,064 *yen* in 1914; they arose to 10,717,524 *yen* in 1915 and jumped to 28,834,391 in 1916.

The principal destination of Japanese hosiery before the war was India, which took some 90 per cent of the total consumption of that country from Japan. But since the war most of the Japanese exports of hosiery have gone to England, who formerly imported it from Germany. As the war but increased the demand for hosiery while the imports were falling off, England turned to Japan as a source of supply, the immense demand causing a great extension of the manufacture in Japan. The mills that were accustomed to make for the Indian trade, now changed the quality of their output to meet the better-paying demand from England. Consequently it was a great blow to the trade in Japan when Great Britain prohibited the import of hosiery in 1916. Had the ban not been removed later many Japanese hosiery companies would have been ruined. The consent of the British authorities to reconsider their restriction of imports for the sake of saving the Japanese companies was an act of justice which Japanese business men can never forget. It showed how deeply Great Britain is in sympathy with this country and its future.

Of course no business can expect to live on special favours; and if the future of Japan's hosiery trade is to depend on exports to Britain the companies will have to see to it that they turn out only goods of such a quality as can compete with the domestic products of England in quality and price, to say nothing of the imports from other countries. What Japan has now to do is to take proper steps to find and hold markets not only in Great Britain but in India, Egypt, Switzerland and the south seas as well as in China, so as to supply the place once filled by Germany. The Government is now devoting careful consideration to this question and the trade generally is becoming fully alive to its importance.

The making of hosiery commenced in Japan toward the beginning of the Meiji period; and thus in the comparatively brief space of fifty odd years Japan has arisen to a leading position in the output of this manufacture. The main reason for her progress is the comparative cheap-

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ness of Japan's equipment and labour. The whole thing is carried out on a very simple and unpretentious scale, often simply as an accessory work. During the war with China and also during the war with Russia there was a tremendous expansion in the hosiery business for war purposes, and it was then that the foundation of its prosperity was laid.

The largest center of hosiery production in Japan is Osaka; and Tokyo, Aichi, Hyogo, Kanagawa and Miye come next. Osaka turns out about 80 per cent of the total. Among the larger firms engaged in this manufacture are the Horikawa firm of Tokyo; the Yamamoto, the Ishii, the Yanafuku Shoten, the Iwai Shoten, of Osaka. In addition there is the Osaka Spinning Company, the Oriental Hosiery Company and so on at Osaka. In the manufacture of hosiery the Japanese companies do not suffer at all from shortage of material, owing to the enormous development of the cotton spinning business in this country; and although some years ago there was difficulty in making the finer qualities of hosiery, there is now nothing to prevent Japan from manufacturing hosiery equal in quality to that made in the most advanced centers of production. A few years ago such articles as knitted underwear, socks and stockings, gloves and jackets could be made only in centers like Osaka, but now they are made all over Japan wherever the hosiery business is carried on. The main aim of the first makers of hosiery was cheapness, but as foreign markets insist on quality first, more attention is now being devoted to that, so that the price is sure to rise. Much attention is being given to the necessity of building up a good reputation for Japanese goods in foreign markets.

Silk hosiery is fast increasing in output and export also, though as yet it is far behind cotton hosiery. But owing to the great advantage Japan possesses in her immense output of raw silk she is in a position to supply the world with silk hosiery, at the manufacture of which few can compete with her in skill. Considerable exertion is being made in this direction at present.

In some ways Japanese hosiery has been unfairly judged in foreign markets. Competitors have picked out the cheapest of our products and taken them as samples of what we can do, and thus they have been compared unfavourably with foreign manufactures. These orders for our cheapest goods placed with our smallest manufactures should not be taken as representative of our hosiery manufactures, especially as to quality. If goods are ordered from the smaller firms they must not be expected to show the eveness of quality and uniformity of condition that are to be found in the goods turned out by the best firms. When small mills have to fill large orders they are obliged to farm out the order in lots to still smaller knitters, and so the quality can hardly be uniform. It is a great mistake to suppose that Japanese hosiery is all of a cheap quality. Those willing to pay reasonable prices will obtain as good hosiery in Japan as they will for the same money in any other country. But they must place their orders with well-established and reliable firms, who are always able and ready to supply goods up to sample.

In time the evil of lack of uniformity in quality and output will disappear with the trend of competition, as the less reliable firms will not be able to subsist. But the war in Europe has created an extraordinary increase in demand and so given impetus to hasty production and carelessness as to quality of output, an evil which will soon right itself. The larger Japanese hosiery firms are now in a position to undertake orders of unlimited extent and supply goods according to sample in regular quantity and of uniform quality. The industry has now so far developed that it is in a position to supply even the world's demand; and after the war is over Japan will be in even a better position than at present to compete with other countries in supplying the hosiery markets of the world.

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KAWAMURA ZUIKEN

THERE was once a carpenter of old Yedo who was known as a man of unusual wisdom and sagacity. He was known as the man who never saw anything that he did not learn something from. In time he became quite well off; and, owing to his wisdom, was greatly in demand as an adviser.

One day as he was passing the Zojoji temple at Shiba he noticed that one of the large ornamental tiles had fallen off; it was known as the oni-gawara, or demon tile, which is placed at the end of the roof-ridge. The priests at once set about having it replaced and called in some builders to assist them. First the priests called for plans and costs; and the tilers said it would take about ten days to rig up the scaffolding and replace the tile, and the cost would be considerable. The priests were discouraged at the amount of the cost and dismissed the tilers until the matter could be considered further. Just then they caught sight of Kawamura Zuiken and called him in for consultation.

He at once suggested that if they liked he would replace the tile for them the next day. He said it was a trifling job and he would be willing to do it for a mere nothing. The priests doubted, but decided to entrust the work to him. Next day Kawamura Zuiken arrived with two assistants. People were surprised to see him carry a kite in his hand, and wondered what he could want with it. His purpose was soon evident, however. Instead of building a scaffold to reach the saddle of the great roof, he flew his kite over it; and when the kite had descended the other side he tied a strong hemp rope to the kite string and pulled the rope in this way up over the roof-ridge. Then he laid a long ladder against the wall of the temple; the roofers climbed up this until they reached the rope when they were pulled up on the roof. The tile was next pulled up and placed in its former

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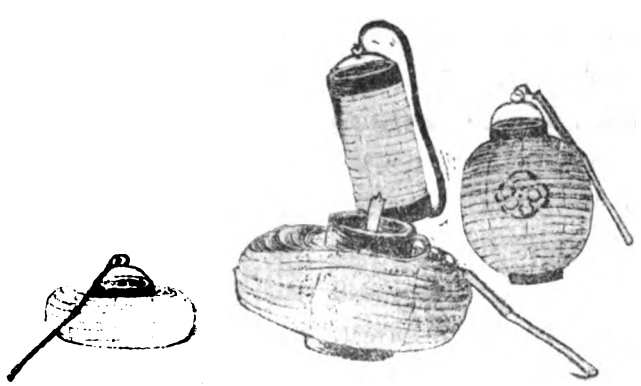
position; and the roofers descended as they had gone up. Thus the job was done quickly and at small cost. Kawamura Zuiken then picked up the kite and handed it to some children who were playing in the temple grounds.

Next year the priests of the Zojoji temple had another job for Kawamura Zuiken and sent for him again. This time it was to raise the big bell which had fallen in the belfrey. He looked over the ground and then replied that he would replace the bell for them the following day. They inquired if he intended to fly a kite again to do the job; and he only laughed at the joke and departed.

He proceeded to a rice merchant and told him that the big temple would require a certain number of bags of rice. When Kawamura arrived the next day he found numerous bags of rice piled about the belfrey. He thrust a heavy piece of timber through the bell hook and had the men lift one end as high as they could and he placed rice bags under that; and so on until the bell was high enough to be hung.

After this the name of Kawamura Zuiken became known far and wide for wisdom; and when the city of Osaka was threatened by dangerous floods the Government consulted him as to how best to save the city. He examined the site of the city and then advised the authorities to dig a canal near the river Yodo to carry away the rising water; and the canal which was dug in accordance with this advice, known as the Ajigawa canal, still remains as a monument of the wisdom of Kawamura Zuiken. The clay taken from the cannal was used in constructing Tempozan.

Thus Kawamura Zuiken, the son a poor Nagoya peasant, became, through his prudence and wisdom, not only famous but wealthy, and reached the position of a *hatamoto*, or inferior daimyo, under the Tokugawa government.



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MONTHLY RECORD OF EVENTS

(JAN. 25 TO FEB. 25, 1917)

Jan. 26.—Suspension electric railway, the first of the kind in Japan, planned between Otawachi and Takayamachi in Gifu prefecture, a distance of over 71 miles. The new line will be a purely Japanese system, lighter in weight and less expensive than foreign systems.

The South Sea Trading Company increased its capital to 3,000,000 *yen* and issued new shares. The company has planned a great extension of operations, with headquarters at Singapore, and new branches in Sumatra and the Philippines.

Jan. 27.—Big order for Japanese cocoons arrived from the Puhara districts of Central Asia through the Bank of Siberia, the order being necessitated by cessation of imports from Europe.

Death of Count Munemoto Date, former lord of Sendai. The deceased nobleman was a descendant of the famous Date Masamune who despatched a mission to the Pope in the 17th century, with plans for Japanese expansion abroad.

Jan. 31.—Subscription to Russian 5 per cents reached 70,000,000 *yen* and had to close at 5 p.m. owing to large oversubscription.

Feb. 2.—A magazine in the godown of the Yokohama Warehousing Company blew up, causing a loss of 300,000 *yen*.

Feb. 3.—The Indian poet, Sir Rabindra Nath Tagore, arrived at Yokohama from the United States, en route to India.

Feb. 10.—Tachiyama, one of Japan's greatest champion wrestlers, planned a trip to the United States with a party of ten companions of the ring, to sail next June.

Feb. 12.—Government Commission appointed for the investigation of Finance, Trade and Diplomacy after the war, under the auspices of the Departments of Agriculture and Commerce, Finance, Communications and Foreign Affairs.

Baron Hayashi, Japanese Minister to Pekin, arrived in Tokyo and reported improvement in relations with China, owing to the settlement of recent negotiatons and the resolution of America and Japan to coöperate in the financing of China.

Viscount Ookochi, Viscount Tsunetada Kato and Dr. Kawai were appointed to represent Japan at the International Conference to convene at Rome in April.

Mr. Morisane Mita, of the Imperial Household Department and one of the leading French scholars of Japan, died. He had long been a tutor in the Imperial Family.

Feb. 15.—Department of Communications announces that since the beginning of

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the war 28 ships representing a tonnage of 147,500 had been sold to Foreign countries, chiefly England, Norway and Spain.

Feb. 16.—Mr. Akizuki, formerly ambassador to Vienna, was appointed head of the new investigation bureau organized on the 12th.

Feb. 17.—Mrs. Shohin Noguchi, one of the most famous painters of Japan, passed away at the age of 71. She had been art teacher to many of the members of the Imperial Family and other distinguished personages and won a high place at the art exhibitions of the nation.

The annual meeting of the Bank of Japan announced that last year's transactions represented a total of 48,618,000,000 *yen*, which was 1,394,400,000,000 *yen* more than the previous year.

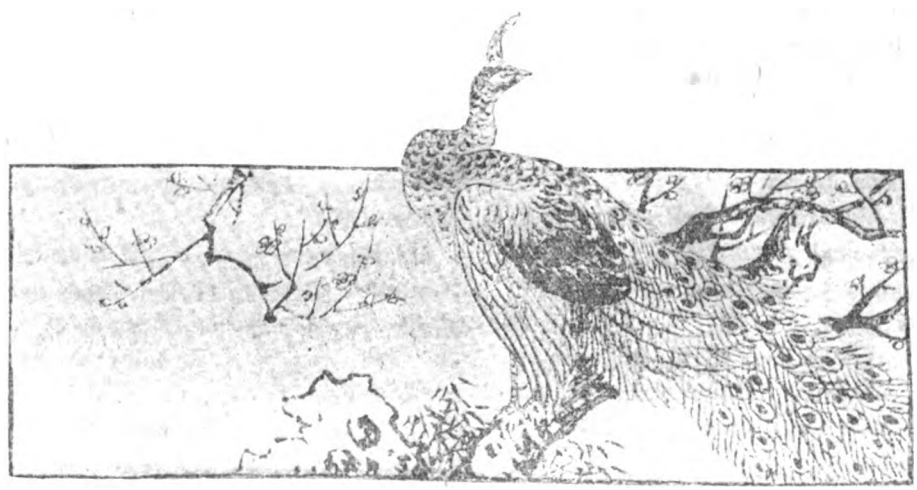
Feb. 19.—The Osaka Medical College and hospital were burnt with a loss of about one million *yen*.

Feb. 20.—Annual Meeting of the Bank of Chosen decides to increase capital to 20,000,000 *yen*, necessitated by expansion of business in Korea.

Feb. 21.—Resignation of Viscount Hanabusa, President of the Japan Red Cross Society, and of Baron T. Ozawa, vice-president of the Society. Surgeon-General Baron Ishiguro was appointed President and the Hon. S. Hirayama vice-president of the Society.

A committee including such well-known names as Viscount Kaneko, Barons Shibusawa, Takahashi, Sakatani and Megata, Mr. Shidehara vice-Minister of Foreign Affairs, Mr. J. Inouye, Dr. Takamine, Hon. Tokutaro Sakai and others, together with the American Ambassador and Dr. Teusler, were appointed for the improvement of relations with the United States. The first item on their programme is the hastening of coöperation between America and Japan in the finance and commerce of China.

Feb. 23—Germany having determined upon a ruthless submarine warfare Japan decided to arm merchant ships plying in waters of the war zone; and the shipping companies decided on an average 20 per cent increase in freight rates from April 1.



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CURRENT JAPANESE THOUGHT

By THE EDITOR

American Citizenship For Japanese

The *Nichinichi* urges the Japanese Government to take decided steps to see that Japanese residing in the United States acquire the right of citizenship, as the best way of diminishing the anti-Japanese sentiment in that country. The anti-Japanese problem is a perennial one in American politics, says the *Nichinichi*, and restrictions on Japanese in that country are ever growing tighter, until the future of Japanese subjects in the United States can no longer be regarded with optimism. The fountain-head of the anti-Japanese feeling continues to be in California. As Japanese immigrants are mostly labourers and cannot be utilized in politics until they acquire the right of citizenship, the American labour party cannot welcome them and so the agitation is kept up against them. The immigration trouble was quieted by the Gentleman's Agreement of 1908, but since then the law denying rights of landownership was passed and thus discrimination continues. The American authorities have been trying to avoid reopening negotiations on the subject and the Japanese Government has made no further efforts on behalf of its subjects in the United States. The situation is indeed a delicate one. Now that other states are trying to introduce bills depriving Japanese of rights of landownership the Tokyo Government should not be inactive but should take proper steps for a fundamental solution of the problem. To pass laws denying certain privileges and rights to those not citizens of the United States is a discrimination against those not permitted to enjoy the right of citizenship. Undoubtedly such laws are aimed chiefly at Japan, since her subjects are the only ones suffering much from them. To make treaties with Japan guaranteeing Japanese subjects equal treatment with other nationals and then enact laws depriving them of this treatment is an insult to the Japanese people and an injury to the dignity of Japan. The present situation is only a temporizing one which can bring satisfaction to neither side. The fundamental issue at present is whether Japanese subjects in the United States can be denied the right of citizenship which is conceded to Europeans.

America, Germany and Japan

The *Chuwo* contends that the attitude of the United States toward Japan is exactly similar to the attitude of Germany toward America. The progress of science and general education has done something toward the lessening of racial prejudice but very little in the direction of removing the prejudice of the white against the yellow races. In America they are proud of having separated religion and

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education, church and state, and talk of the equality of all men before God as represented by the spirit of American democracy, but on the important question of race prejudice the Americans are far more barbarous than Japanese. The misunderstanding that has arisen between Germany and the United States is likely at any moment to arise between America and Japan. By overriding considerations of humanity and introducing anti-Japanese bills in state legislatures in the United States the people of that country are assuming an attitude to Japan like that assumed by Germany toward America. If a crisis is brought about in relations between Japan and the United States the Americans alone will be to blame. The recent anti-Japanese bills debated in America are testing Japanese patience beyond endurance. Such recklessness and injustice are astounding. It is of a kind with the recklessness of Germany toward America; and if it is kept up America will find herself up against Japan as she is now against Germany.

Relations With China

The conciliatory policy adopted by the present cabinet toward China seems to be having a good effect on relations between the two countries, though most of the Japanese dailies are anything but pleased with the terms on which the Government settled the Chengchiatung affair. The Tokyo *Asahi* affirms that all the more important contentions put forward by the Japanese Government were rejected by China, who agreed only to punish the Chinese officials guilty in connection with the trouble. This the paper regards as a diplomatic failure of no small importance and an insult to the Japanese people. The Tokyo *Nichinichi* agrees that the Terauchi cabinet has received no more from China than the latter would have conceded without any formal demand, the Chinese having rejected the proposal for the establishment of Japanese police stations in the new Japanese settlements in China and also the suggestion to appoint Japanese military advisers for China. Having waived these points because China objected to them the gains from a diplomatic point of view are negligible. The *Jiji* does not attach so much importance to the affair, though it regrets that Japan did not obtain agreement to her proposals as it would have prevented the recurrence of trouble between Chinese and Japanese subjects in the parts affected.

Germany and America

The Japanese press on the whole welcomes the severance of diplomatic relations between the United States and Germany. The Tokyo *Asahi* does not think the situation will necessarily lead to war between America and Germany. The step, however, was inevitable on Germany's part in order to effect a closer blockade of Great Britain. The *Mainichi*, on the other hand, hopes that the rupture of relations with Germany will lead America to undertake some form of punishment, since severance of diplomatic relations can do no good without positive action on the part of the United States. It is not believed in Japan that the situation between Germany and the United States will have much effect in hastening the end of the war, as the blockade of the Central Powers was as effective before the rupture with America as it can well be. The attitude of America will, however, have an admirable effect on the morale of the Allies and may in some degree accelerate the restoration of peace. Now that the umpire

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has been insulted and withdrawn we may expect that he will take the side of the belligerent parties whose cause he most approves.

Tokyo

It is remarkable how many persons, some of whom may lay claim to education and familiarity with Japan, persist in misspelling the name of Japan's capital. Of course if Government officials and western diplomats in Japan insist on spelling it To-ki-o, western people ignorant of the Japanese language cannot be blamed for pronouncing it in three syllables (Tō-kee-yo), much to the amused disgust of the Japanese. The Japanese ideographs are only two and are best represented by the two romaji syllables *To-kyo*, pronounced with a very slight emphasis on the first syllable. Tōkyo, by the way, reaches the fiftieth anniversity of its dignity as the capital of the Empire this year; and in celebration of the jubilee a great exhibition is to be held for 78 days, from March 15 to May 31. When the capital passed from Kyoto to Yedo with the Meiji Restoration the name was changed to Tōkyo. It is expected that the event will be worthily commemorated by the exhibition now planned. Count Hijikata is honorary president and Baron Takei president of the committee with Hon. S. Hirayama as vice-president. The various prefectures as well as the colonies of the empire will send exhibits representing the progress of the nation during the last half century. A special exhibit will be designed from the famous paintings of Hiroshige representing the 53 towns on the old Tokaido with panoramic views of daimyo processions along the famous route. Pictures, relics and various articles connected with famous personages of the Restoration era will be on view in the main hall of the Exhibition, as well as articles owned by the late Emperor and Empress. One hall will be devoted to exhibitions of European war scenes by the latest mechanical means.

Political Professors

The Japanese Government has recently granted permission for professors of the imperial universities to become members of the Imperial Diet. Hitherto instructors at Government academic institutions have not been allowed to offer themselves as candidates at elections. Nevertheless they have always taken a keen interest in politics and their views have exercised wide influence. On the other hand, owing to the fact that students at government colleges are not permitted to take any part in politics, even to extent of discussing a campaign, the situation will be rather awkward when the young men desire to support a popular professor at the polls. It is very difficult to see how the divorce of University life from interest in politics can be expected to enhance that interest in good Government which it should be the duty of every citizen to cultivate.

Late American Ambassador

The sudden demise of the Hon. George Wilkins Gutherie, American Ambassador to Japan, in Tokyo on the evening of March 8 caused universal grief among the people of Japan, where his four years sojourn had won him the highest esteem from all classes. His modest gentlemanly temperment, his unusual degree of tact and his gift of eloquence were constant subjects of admiration, and stood him in good stead at a time when relations between Japan and the United States were not at their best. There is no doubt that the late ambas-

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sador did a great deal toward improving relations between the two countries, especially by helping to bring financial interests to see in a greater measure eye to eye in China. The Japanese press made touching and appropriate reference to the death of Mr. Gutherie and his Majesty the Emperor despatched the following special telegram to the Washington Government, addressed to the President of the United States :

"Allow me to convey to you an expression of profoundest sympathy in the loss which the American people have sustained by the death of his Excellency the Honourable George Wilkins Gutherie, Ambassador of the United States to Japan. He has done much to inspire confidence and friendship in the relations between our two nations, and has worthily represented his country to which he devoted his services faithfully to the end."

Referring to the sad event of the American Ambassador's death, Viscount Motono, Minister of Foreign Affairs said :

"It is with the profoundest sorrow that I have learned of the unexpected death of the American Ambassador, the Hon. G. W. Gutherie. With his noble personality and lofty principles, for which I have always entertained the highest respect, Mr. Gutherie has done an incalculable service in improving relations between America and Japan. His decease at this time is an immeasurable loss to both nations. I offer my heartfelt sympathy to the American people."

After appropriate service, attended by all the leading officials of the Imperial Government, at Trinity Cathedral, Tokyo, the body of the late Ambassador was conveyed to the United States on the warship *Azuma*, by courtesy of the Imperial Government.

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